

THE MIRROR of Mans lyfe.

20
Plainly describing, what weake
moule we are made of: what
miseries we are subiect vnto:
howe vncertaine
this life is: and what shal
be our ende.

Englisched by H. Kirton.



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THE FOLGER SHAKESPEARE LIBRARY

TO THE RIGHT

Honorable, and his singular
good Lady, the Lady Anne, Countesse
of Penbroke, mother vnto the Ho-
morable Lord Compton. H.K.
vvhisheth all honor and
long lyfe.



O auoyde
the faulte
of Ingra-
titude, a-
mōgst the
olde Phi-
losophers beeynge accom-
ted one of the gretest: I tho-
ght it good (ryght Honou-
rable) to dedicate this Boke
vnto you, as a token or argu-

¶.ij

ment

The Epistle

ment of my good will: rather
remembryng, thā requiting
your boutifull curtesie. The
whiche Boke was written a-
bouethree hūdred and thre-
score yeeres past, entituled
The miserie of man. The
contentes wherof, if with
deep and due iudgement we
doe consider, we shall easily
 finde greate cause to make a
rechlesse accōut of al world-
ly pomp & vanitie: & that
for great cause: For our life
in hir firste entrie into this
world,

Dedicatorie.

world, is encou'tred with thre
capital enimies, paine, care,
and sorow: Payne bids the
body battayle, care continu-
eth the skirmish, and sorowe
giueth the victorie. It is a
greeuous thing to behold our
first entertainment so dis-
pleasantly entreated: wee
lamente in the firste minute,
and rewre to the laste mo-
ment. No sooner born but
straight bounde hande and
foote, and cast into the cra-
dle as into a prison, wher we

¶.ij. lie

The Epistle
lie long time fast fettered in
the feeblenesse of our owne
flesh. Then enter we into the
warres that holy Job spea-
keth of, where he sayth: The
life of man is but warfare.
For there is no part of mans
age that he passeth ouer, in
the whiche he hath not some
combate to fight. The firste
conflict which we are to en-
dure, is infancy, in the which
time wee labour with the
lacke of reason, and fighte
with our own folly, not kno-
wing

Dedicatore.

wing where we are, ne what
wee are, ne whence , nor for
what we come. The after a
time, we haue to striue with
our hands and feete, vsing
them to learne their duties.
And in this conflicte wee doe
continue vntil the age of se-
uenyeres, al the whiche time
we are feble, weak, & with-
out iudgemēt or reason, not
able to help ourselues. These
yeeres ouerpassed, we warre
vnder the fear of the rod, in
spending time to learne some

¶.iiij. liberall

The Epistle

liberall science, or else some
other machanical arte, wher
by we may either aspire to
some high estate, or else pro-
cure our necessary sustenāce
In the third part of our age,
we enter into a most perilous
skirmishe, fighting againste
the desires of the fleshe, a-
gainste fonde affections and
vaine imaginations, whiche
causeth the minde to be vnu-
constāt, and to be carryed a-
way with sundry fancies.
Fourthly, we haue to encoū-

ter

Dedicatorie.

ter with manboode. In this
warfare, we beare same cou-
tenance in the cōmon welth,
ambitiouslye seeking after
honor and estimation, and
couetously affecting wealth
and riches. To this age is in-
cidēt the charge of wife and
children, the maintenaunce
of our family, & care of po-
steritie. After all these fo-
loweth the mayne battayle
which neuer taketh peace
with vs, vntil our dying day.
In this field we receiue ma-

q. v. ny

The Epistle

ny wounds which neuer can
bee cured: as bleared eyes,
trēbling hands, gowty feete,
deafeares, wrinkled brows,
leane cheeks, lothſom breth,
baldnesſe, corruption of ſto-
macke, with many moe mi-
ſeries infinite, whiche neuer
reſt to vāquish the body with
furious affalts, ne to diſqui-
et the minde with trouble-
ſome thoughts, & to wound
the conſcience with the re-
membrance of things paſt.
And furthermore, ſuche is

the

Dedicatorie.

the vnhappy lot of life, that
all those things whiche wee
most greedily desire, as ho-
nor, riches, & pleasures, wee
leaue them again speedily,
and in our greatest dangers
they do vs no good. Therfore
the wise Philosopher, being
demāded what was the gre-
test thing in the world. aun-
swered, it was the valiaunte
heart of a man, that coulde
cōtemne and lightly esteeme
the high & mighty things
of the world. For honor and
digni-

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*dignitie bath no assurance,
and in Fortunes fauoure is
nostabilitie. Philip king of
Macedone obteined in one
day threec notable victories:
After the which he is sayd
to haue kneeled downe vpon
the grounde, holding vp his
bandes vnto the Heauens,
crying out in this wise : O
Lady Fortune most vncer-
tayne, O my happie desti-
nies, I humbly beseech you,
that after this greate honor
and glory, whiche you nowe
haue*

Dedicatory.

haue giuen mee, you woulde
moderate and temper the
troubles & afflictions which
in time to come you will lay
vpon mee. For commonly,
gret prosperitie is a messen-
ger to greeuous calamitie,
& nothing in this life is cer-
tayn or sure. As Socrates
affirmed when he sayd, that
the certaynest thing in this
worlde was, that all things
were vncertaine. It is writ-
ten, that diuers Captaynes
came vnto Agesilaus, and
reque-

The Epistle

requested hym to walke vp
vnto the hill called Olym-
pus, where (saide they) you
shal see great wealthy mer-
chantes vttering a world of
riches and pretious Jewels.

His aunswere was this, if I
coulde buy or sell, yea or ex-
chāge their sorow for mirth,
sicknesse for helthe, deathe
for life: I would thē goe thi-
ther and spende all that I
haue: but I see (quoth he)
that the biers & sellers, yea
and the very things them-
selues

Dedicatory.

selues are condemned to die
and to perishe. Wherfore
neither the sight of any thīg,
nor the obtayning of anye
thing there, can better mine
estate, or help me at the hour
of death, whē I must creepe
into my graue. For although
honor, wealthe, and riches,
beare great rule amōgst mē,
yet they preuaile not against
death. To verefie the same,
I could wishe (right Hono-
rable) other testimonie, thā
the lamentable funerals of
your lo-

The Ladie
Compton.

The Epistle

louing daughter lately de-
ceassed: of whome I wil for-
beare to speake much, least
the greene memory may ru-
fully renew your forepassed
sorowes. In whome, whiles
she was, what might be wi-
shed that she wanted? Shee
was indued with all excellēt
gifts, as beautie, vertue, and
fortune: Hir vertues were
passing, and made hir com-
parable with any of hir e-
quals: Hir beautie was sin-
gular, and made hir most a-
mia-

Dedicatore.

miable. What greater fortune, than to be nobly borne and to liue in honor ? Shee feared God, shee loued hir Prince, shee hat fed vice, and followed vertue : shee pitied the miserie of the afflicted, shee releueued the necessitie of those that wanted : shee was the daughter of true nobilitie, the mirror of al curtesie, the mistresse of al modestie. To be short, shee did well and dyed well. Yet neyther noblenesse of birth, nor yet the gifts of nature or Fortune,

A. could

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could keepe her with vs: whē
death would haue her. Thus
you may see, howe lothsome
our life is, and howe vncer-
tayne the transitorie things
of this world are. I hold him
therefore most wifest, that so
liueth as though he shoulde
always die. There came one
vnto Diogenes & sayd: O
what a miserable thing it is
to liue in this worlde: vnto
whom he answered: my frēd
you are deceiued, for it is no
misery for a man to liue, but
it is a miserable thing for a
man

Dedicatory.

ma to liue euill. Whose an-
swer we shall find most true.
when wee shall bee called to
make an account of our bay-
liwikes. For we haue heere
no cōtinuall, mansion place:
beeing made or created of
two natures, wherof the one
is mortall, and ruleth heere
for a time, where fleshe and
bloud bereth the sway: The
other is celestial, which gi-
ueth feeling, vnderstanding,
& iudgemēt vnto the erth-
ly or mortall substance: of the
whiche if it be vndefiled in

A.ij. this

The Epistle.

this life, they both shal inhab-
bite the place of perpetuall
blisse, they shal receyue hea-
uenly giftes and vertues, they
shal accompany with Angels,
they shal in a momēt sce frō
one end of the worlde vnto
the other, they shal penetrat
the heauens and behold the
throne of gods maiesty, wher
shall be such ioy as no heart
can think nor tōg expresse.

And so crasing pardon for this my bolde
attempte, I leaue you vnto the al-
mighty, who alwayes in ho-
nor preserue your
estate.

A Table containing the effect of this present Treatise.

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THE MIRROR of mans lyfe.

The first Booke.

Of the Mysery of mankynde.

Chapter fyfth.



If the Prophet Jeremy whom Hiere. 28. God blessed or sanctifyed in his mothers wombe, did crye out and pronounce of him selfe the le words: Why came I out of my mothers wombe to behold with mine eyen the labour and sorrow of the world, and that my dayes should be consumed in confusion? if (I say) that holye Prophet did speake thus of himselfe, what then shall I say, whom my mother bath brought forth in sinne? Truly I may well crye out, woe is mee: and with mosste lamentable voyce may say, O mother why hast thou brought me forth the chylde of bitternesse and sorrow? why did I not ende my dayes in my mothers wombe? wherefore did I not per-

B.

rishe

Lob. 3.

rishe as soone as I came into the wchldc? whye was I receyued in my mothers lappe, fedde and nourished with hit pappes, being borne to destruction, and to bee the swde of kyre? would to God the place of my creation had bin my graue, and the house of my everlasting conception: for the I shuld haue bin as thought I had not bin at all, transferred from byrth to buriall. Who wil therfore give a fountain of teares unto mine eyes, that I may bewayle the miserable en-
trie or comming of man into thys wold? the faultie and guiltie proceeding of man in this his conuersation? and the damnable or dangerous departure of the soule of man from the bodye? I will therefore with teares consider and declare whereof man is made, what his doings are, and what perhappes shall become of him after this lyfe. Truelye man is made of earthe, conceyued in sunne, and borne to payne. He doeth commit in this lyfe, wicked and shrewde turnes which bee not lawfull: soule and vncleane actes which bee not decent: and bayne thinges which are not expedient. Through his wickednesse bee shall become food to y fire, meat for worms, and

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and a lumpe of putrifaction lothsome to behold. I will expound it more plainly. Man is made of dust, of clay, of ashes: he is concealed in the wanton desire of fleshly lusts, in the heat of carnall appetyte, in the foule delight of leacherye, and which is worse, in the spotte of sinne. Hee is borne a servant to labour, feare, and sorrowe: and (which is more myserable) a subiect to death. His doyngs are for the most part daungerous, whereby bee eyther offendeth God, butteth his neighbours, or impaireth him selfe. Hee practiseth vnseemely and vnhonest things, whereby bee procureth infamye, defileth his conscience, and dishonesteth him selfe. Hee occupypeth him selfe in hayne thynges, whereby bee doeth neglechte matters of importaynec: hee doeth despise things whiche bee for his profitte, and nothyng regardeth things whiche bee necessarye. Hee shall become chaffe to the what shal fyre whiche alwayes doeth burne vnquenchably: Hee shall bee meat for the worme man, whiche alwayes doeth gnawe and devoure: and in fyne, he shall be an immortall masse of putrifaction, heaped full of horrour and lothlomenesse.

The doings of man.

B.ij.

C

The first.

THE MIRROR

Of the vyle and base matter whereof man
is made. Chap. 2.

Gen. 2.

God hath made man of the clyme of the
earth, which is more base than bee the o-
ther Elementis, as it doth appeare by the se-
cond Chapter of Genesis. For he made the
Planctes and starres, of the ayre: the blastes
and wyndes he crested of the ayre: the fisches
and bisedes of the water: but man and beasts
he did forme of the earth. Therefore if man
doe consider those thinges which bee made
of water, bee shall finde his substance vyle
and base: if bee haue respecte to those living
thinges which are created of the ayre, bee
shall acknowledge him selfe to be much in-
ferior: and if bee looke vpon those creatures
which bee made of syre, bee shall iustly take
him selfe mooste abiecte of all. Bee shall not
compare him selfe with heauenly things,
neyther shall he presume to preferr him selfe
before earthly creatures, for that bee findeth
his owne substance not farre differing from
the sauage or bruse beastes, & shall acknow-
ledge him selfe lyke vnto them. For wee e-
vidently see the death of men and beastes is
all one, the condition of them both is equal,
and man can doe no more than the beaste in
this

Eccle. 3.

The booke of the prea-
cher.

OF MANS LYFE.

Booke.

this respecte: they be made of earth, and they
doe both returne agayne into earth. These
be the wordes of the wylde King Salomon.
Wherfore to conclude, what other thing
is man, but clay and ashes? Hereruppon doth
man saye vnto God, Remember I beseech
thee O Lord, that thou hast made mee lyke
claye, and wilt reduce mee into dust. And Man is
claye and
ashes. beheruppon doth God say again vnto man, Job. 10.
thau arte dust, and shalt returne again into
dust. I am compard (saith holy Job) to Job. 10.
clay, and likened to embers and ashes. Clay
is made of water and dust, both of them re-
mayning, but ashes are made of wood and
fyre, both of theiu consuming or decaying. Gene. 3.
Job. 3.
The mystery is manifest, but to be declared
more playner in another place. Wherfore
then doest thou were proude or insolent O
thou claye? or why doest thou ertoll & mag-
nifie thy selfe O thou dust? and wherup-
pon mayest thou boast, beryng nothing but
ashes?

The corruption of mans Conception.

Chap. 3.

Lhon mayest perhappes refute these for-
mer reasons after this superficall soft,
B.ij. saying,

Man is
made of
uncleane
seede.

Iob. 14.

Psal. 50.

Conception
on of two
sortes.

saying, that Adam was made of the slime
of the eaeth, and that thy being is from the
seede of man. True it is thou sayest: but yet
was Adam made of a pure and maydenlye
earth, and thou art created of an uncleane
; and corrupte seede. And who can make
him cleane which is conceyued of an ad-
uertred and defiled seede? or what is man
that hee shoulde seeme pure and undefiled,
and that beynge borne of a woman he shuld
appeare iuste? For beholde (sayeth the
Prophet David) I am conceyued in wic-
kednesse, and my mother hath brought me
forth in sinne: Not in one sinne onely,
nor in one kynde of offence, but in a mal-
titude of iniquities: That is to saye, in
the iniquities and sinnes of others. For
Conception is of two sortes. The one
is of seedes: and the other of natures. The
former conception is to bee vnderstandinge
in offences personally committed: the se-
conde is, in offences contracted or taken by
others. The parentes doe commit offence
in the former conception: and the children
doe incurre offence in the seconde. For who
knoweth not y carnal knowledge (although
it be in mariage) can not he had w out y ma-
tion

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Booke.

tion of the flesh, without the heat of carnall desire, and without þe foule delight of man-
ton lust. Wherby the seedes conceiued are adulterate, defiled, & corrupte: Of the which the soule or lyfe at þe length poured into the body, doth gather the spot of sin, the blemish of offence, and the corruption of iniquitie, lyke as an euill seasoned vessel pousoneth god liquor, or as that which is vncleane defileth the contrary. For the soule of man hath three naturall operations or vertues. The vertues of the The first is, the vse of reason, to the ende soule, it may discerne good from euill. The se-
conde is an aptenesse or inclynation to dis-
lyke, that thereby it may shunne or declyne from that which is euill. The thyrd is a disposition or pronenesse to affecte, that thereby it may desire and lyke that which is good. These three effectes or vertues are in man from his byrthe, greatly altered and obscured, by three contrary vices. For the vse of reason is miscaried by ignorance, þe it canot discerne the good from the euill. The incli-
nation to dislike or to be offended with that which is euil, is headlong hurled downe by the fury of anger, which causeth the refusall oftentimes of that which is good: And the

B. iiiij.

affection

Innocent III

The first

THE MIRROR

Delictum.

Peccatum.

*The nou-
rishment
of sinne.*

affection to couet or desire þ which is good, is wholly ouerthrown through the desire of euil. The first of these vertues or operations bringeth forth offence, which consisteth in omitting, & in Latyne is called Delictum. The last bringeth forth sinne or trespass, which doth consist in committing, and in Latine is called Peccatum. The third (meane betwixte them both) bringeth forth bothe Delictum and Peccatum. For this worde Delictum signifieth nothing els but to omit that which ought to be done: and this word Peccatum doeth impoore the doing of that which ought not to be done. These three vices doe spring through the corruption of our fleshe. For in the carnall acquaintance betwixt man and woman, the deepe consideration and force of reason is couerred and supprest, and in steed thereof ignorance taketh place: the flame of fleschly delight is kindled, whereby hit furie more increaseth: the great desire of pleasure is satiate, by the which concupiscence is engendered. This is the Tyrant of the fleshe, the lawe of the members, the nourishment and inflamation of sinne, the languishing and feblenesse of nature, and the soule of death. No man is borne with-
out

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out it : which is at any tyme wee happye
passe ouer, not yelding thereunto, yet doeth
hit force alwayes remayne actuallly grased
in our flesh : for if we shall say we haue no
sinne, wee deceiue our selues, and the truthe
is not in vs. O greeuous necessitie, and un-
fortunate estate of man, before we can sinne
we are fastened and straight linked to sinne,
And before wee can offend, wee are bounde
with offence. By one man sinne entered in-
to the world (faith saint Paul) and through
sinne death hath gone ouer all men. ^{Rom 5.} Dyd
not our fathers eate the bitter grape (saye ^{Hiere. 3. 1.}
the Prophets) and are not the teeth of their ^{Ezechi. 18.}
children set on edge therewith ?

Of the feblenesse and weakeresse of
the yong infant. Chap. 4.

Whyn then is ligthe given to this poore
wretche, and lyfe to them which lyue
in bitternesse of the soule ? happye are they
which dyed before they were borne, feelyng
death before they knewe what lyfe is. For ^{monstrous}
some come into this w^{or}ld so deformed and ^{children,}
monstrous, that they seeme rather to be abo-
minations than men : for whom peraduen-
ture it had bin better psonyded, if they had
B. b. never

ncuer come in sight, because they are set forth
to be behoden as monsters. For manye of
them are boyn dismembred, and corrupt in
their senses, to the beaunesse and sorowe of
their frendes, to the ignominie of their pa-
rentes, and to the rebuke of their kinsfolks.
To what end should I speake this particu-
larly of some, seeing that generally wee bee
all boyn impostent, without knowledge,
without speech, and without strength? Wee

The imbe- cillitie of come into this wold lamenting, feebly,
all infantes faint, differing very little from brute beastis,
and vong shildren. yea in worse case than they bee in many re-
spates. For they as soone as they come forth,
doe by and by march and go forwardes, and
we can not only go upright vpon our feete,
but being crooked are not able to creepe with
our handes.

Of the payne of the childe byrth, and of his
pitifull crying out. Chap. 5.

We be all boyn yelling and crying, to
the end we may expresse our miserie.
For the man childe newly boyn cryeth, A:
the female E: so that all crye, A: or E: which
commeth from Eua. And what is Eua, but
as much to say as Heu, Ha: which imposteth
alas, or fye vpon me. For these wordes bee
both

what this
word Eua:
doth sig-
nifie.

OF MANS LYFE.

Booke.

both Interiections of him that soroweth or lamenteth, expressing the greatnesse of his grief. Hereuppon our first mother before her sin committed in Paradise, was called Vi- Gen 3:1
rago, but after she had sinned, she well deser-
ued to bee named Eva: at the which tyme
shee hearde God say vnto her: Thou walte
bring forth thy chylde in payne and sorow.
For there is no payne lyke to the grief of a
woman labouring with childe. Wherefore
Rachel through her exceeding great payne of
travail with her childe departing out of this Gen. 35:10
life, on her death bed named her son Benoni,
which is as much to say, as her child of sorow
and pain. The wife of Phinees through so-
darn pangs coming vpon her, was deliuer-
ed of a childe & both of them died as it were
at an instant, yet in her very point of her death
shee called her chyld Icabod: which is to say
the chyld of no glory: But as he which es- John. 16.
caped after shipwreck is glad, so the woman
when she is in trauel is sad, but after shée is
deliuered remembreth no more her pain for ioy
for there is brought forth a reasonable creature
into the world. Then to conclude, shée bring-
geth her childe in vnglearnesse, shée bring-
geth it forth with beauinesse and sorowe,

shée

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THE MIRROR

The mis-
ry of the
woman
that bring-
geth forth
chylde.

She nourisheth it with anguylhe and payne,
Wee keepeth it with continuall care and
feare.

Of the nakednesse of man.

Chap. 6.

Precher. 5. **N**aked commeth hee out of his mothers
wombe into this wold, and naked
shall he returne agayne from hence: he com-
meth poure and shall returne agayne poure:
For I came naked out of my mothers
wombe (sayth Job) and out of this wold
I shall returne naked agayne: we brought
nothing (doubtlesse) into this wold, by-
cause we can take nothing with vs out of
it. If anye man goe out of the wold
clothed, let hym consider what kynde of
apparell hee brought into it, which wil-
lingly I will passe ouer, as a thing vn-
desirous to bee spoken, and vnseemely to bee
heard.

Job. 1.

2. Tim. 6.

O greate vyle, vntooythe, and miserable
condition of man: O vnseemely and
wretched estate. Search out diligently and
make

OF MANS LYFE.

Booke.

make serious inquisition of the hearbes and trees: they doe of themselves bring forth flowers, boughes, and fruities, and thou miserabile wretche bringest forth nittes, lyse, and wormes: The fruits
of herbes
and trees.

wormes: They doe of their owne nature yelde oyle, wyne, and balme, but thou vitterest things displeasant and odious: they doe send forth from them sweete and pleasant odours, thou lothsome and vnsauery sinels: such as the tree is, such is the fruite, for an evill tree can not bring forth good fruit. And what is man according to his forme, but a certayne tree turned vpside downe? whose rootes be the heares, whose trunke is the head with the necke, whose stock is the brest with the belly, the braunches bee the armes with the legges, the leaues be the fingers with the toyntes. This is the leafe which is tossed with every wynde, this is the tree that is overthrowne with every blast, and this is the stubble which is dryed vp with the sunne.

Mat. 3.

Mark. 8.
A man is a
tree turned
upside
downe.

Job. 13.

Of the incommodities of elde age and
shortnesse of lyfe. Chap. 8.

ble
ind
and
ake At the first beginning of mans estate, we reade that men lived nine hundreth yeares and moxe: but the lyfe of man declining

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Gen. 6.

Psal. 89.

Iob. 10.

Ibi item. 9.

& 7. & Es. 38.

Ibidem. 14.

The infir-
mities of
the olde
man.

ning by little and little, God sayde vnto
Noe, my spirit or breath shal not remain al-
wayes in man, for þ he is fleshe, & his dayes
shal be an hundred & twentie yeares: which
may bee vnderstode as well of the terme of
mans life, as of þ space of his repētance. For
since þ time forwārds, we seldoni reade that
man liued longer: but when mans life was
cut shorster, þ Psalmist sayd. The dayes and
tyme of our lyfe & yeeres, doe consist in the
very number of seuentie years, but if through
the powers and forces of nature, they be co-
tinued to the number of fourte score yeres, yet
that tyme is but of moze labour and sorow.
Shal not þ smal number of my dayes (saith
Iob) be ended in a shorȝt time: our dayes passe
over moze swift than the webbe which is cut
off by the weauer. A man borne of a woman
liueth but a shorȝt tyme, and is replenished
with many myseries, which florisheth for
a tyme, and vanisheth awaȝ agayne, euен
as a flower: hee also flyeth awaȝ lyke a sha-
dowe, and doeth never continuo in one e-
state. Fewe men now adayes doe come to
the terme of fortye yeeres, but moze fewer
doe attaine vnto the age of three score yeeres.
If one proceed forwārd & come to old age,

OF MANS LIFE.

Booke.

his hart is by and by afflicted and tormented,
his head is shaken and tost, his spirites wan-
faine and weake, his breath yeldeth a
loathsome ayre, his face becommeth wrin-
kled, his stature beginneth to be crooked, his
sight fayleth him, his ioyntes weaken, his
nose runneth, his heares fall of, his handes
tremble and shake, his teeth waxe rot-
ten, his eares becomme deafe, his vertue and
strength doth vanishe and decaye. The
olde man is soone prouoked and styrred to
wrath, and hardly and with much a doe bee
is reconciled agayne to reason. Hee is
quicke of beleefe, and slowly brought from
it: he is ful of suspition & complaints: he is for
þ most part sad, & seldom mery: he is neare &
couetous: he is swift to speake, but slow to
heare: he praiseth his old acquaintance, & de-
spiseth his newe friends. He doth reprehend
that which is present, and commendeth that
which is past: he sighteth and is carefull: he
is dull and impotent. Hearre what the Poete
layeth: Manye incommodities beestie an-
one to olde man on euery syde. But let neither old
men boaste of them selues agaynst young
men, nor yet let not young men become in-
solent agaynst olde men: for what wee bee,

the

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the olde man in times passe was, and what
be now is, the very same in tyme to come if
lyfe long last shal we bee.

Of the labour of mortall men.

Chap. 9.

Job. 5.

Lhe byrd is created to fyre, and man is
borne to labour: all his dayes bee full
of paynes, care and myserie, neyther doth
his mynde rest in the night. And what is
this els, but vanitie? there is no man vnder
the sun without labour or trouble, no man
vnder the moone without some want or de-
felicite, no none at any tyme without vani-
tie. Time through delay is y^e worker of all
changeable things. Vanitie of vanities, and
all is but vanitie sayeth the wyse man. O
how dyuers be the studiis and affections of
men? how disagreing or unlike be their ex-
ercisis? And yet one ende is dew vnto them
all, and the selfe same effecte, labour, and af-
fliction of the spirite is incident vnto them
all. There is great labour and exercise saith
the wyse man, ordayned for all men, and a
heavy yoke is layde vpon the children of
Adam, from the day that they come forth of
their mothers wombe, vntil the day of their
buriall.

Eccle. 1.

The booke
of the p^rec-
cher.

Eccle. 4.

The booke
of Jesus
sonne of
Stracke.

OF MANS LYFE.

Booke.

butiall in the mother of all men.

Of the studys of wise men.

Chap. 10.

¶ Et the wise men searche, and curiously
Enquire the altitude or heighth of the bea-
neſſe, the bredth of the earth, the depth of the
Sea, let them ſenerally diſpute of every one
of theſe a part, let them diſtinguiſhly conſider
of them al, let the alwayes leaue or teach,
and what ſhall they finde or reape of thys
theiſt exerciſe, but laboꝝ, ſorow, and diſquiet
of the minde? He knewe this by expeſience
which ſayd, I gaue and applyed my mynd, Ecclesiast 1.
that I mighte knowe wiſdom and lea-
ning, erros and foolishneſſe, and I founde it
was nothinge elſe but laboꝝ and affliſhion of
the minde: for where much wiſdom is, ther
is also great trauell, and warres of y wits:
and the man that ſeeketh to attayne know-
ledge, procureth to him ſelue greefe and care.
For althoꝝ he whiche ſeeketh out theſe
things, muſt of neceſſitie giue himſelue to
much watching, great diligēce, and conti-
nuall paynes: yet is there ſcarcely any one
thing ſo base or vile, or any thing ſo eafe to
be knownen, whiche man may fully under-
ſtand,

Innocent III

Nothing
in man is
vertly
knowne

Sapient. 9.

Eccle. 1.
Booke of
the Preas-
t.

Preacher. 8.

Psal. 63.

Prou. 25.

stande, and assuredly couceive: unlesse per-
happes this one thing he may vertly learne
and knowe, that there is nothing absolute-
ly knowne unto man, notwithstanding
his greate and forcible argumentes ground-
ed vpon probable reasons. Yea fur-
thermore, the corrupte bodye afflicteth the
mynde: and this earthlye habitation or
mansion house keepeth downe the divine
sense or vnderstanding, which pondreth
and museth vpon many things. Hearc
Solomon vpon this matter. All thinges
(sayth hee) be harde, man can not declare
and expresse them in wordes. And in an o-
ther place. There is a man(saith hee) which
taketh no rest day nor night, and yet can bee
fynde out no reason of the warkes of God,
yea howe muche more bee shall labour to
seeke the knowledge of them, so muche the
lesse shall bee fynde. They therefore doe
swone faynte, which endeavour to aspire to
the greate secreties, which are onely reser-
ued to the secret scrutinie of the divine ma-
iestie: Because man thereby should become
proude and loftie, and by the hidden myste-
ry of his warkes God shall bee glorified.
For hee which doeth carefullye seeke to at-
chieue

OF MANS LYFE.

Book.

chene to þy myghtnes of gods maiestie, shall be ouerthrown through þy myghtie power of his glory, because the more man understandeth, the more he doubteth: & he which thinkest him selfe wised, is most sole, and most deveyued. Therefore it is a parte of wisdom or knowledge, for a man to understand that he is ignorant: for God hath made man up-
right, and man hath incombred and wrap-
ped him self in many and infinite questions.

Of the dyuers studiis of men.

Chap. II.

Mostall men make their wayes through hedges and by-pashes: they clime high mountaynes, and surmounte the greate hils: they straile ouer rockes: they march o-
ver the steepe Alpes: they enter into Ca-
ves: they sounde the deapthe of the See: what pa-
nnes & dan-
gers men
sustaine to
become
riche.
they searche the bowells of the earth, and sike the very Centre therof: they wan-
der in the wildernesse and solitarye places of the woodes: they hazarde them selues in desertes and unknowne corners: they caste them selues into the daunger of wyndes, fallings of boyses, Castles & Towers, and of slipping downe headlong from uppighe

C.ij.

and

and steepe place, they make them selues
subject to stormes and greater tempestes, to
shoures, thunders, lightning, flouds, and
earthquakes: They tric our metalles, and
coyne them, they graue stones and polishe
them, they cutte and hewe downe wooddes,
they weave & wind webbes to make cloth,
they measure out garments and sowe them
together, they buylde houses, make gardens,
till and manure the felds, plant vineyards,
beate ouens, set vppe milles, they fish, they
soule, they hunt and haunte, they study and
inuente newe deuises, they consult and or-
dayne, they complayne & scryne, they robbe
and steale, they make marchandise and de-
ceyue one another, they braule, contend and
fight, and an infinite number of suche lyke
things they practise, to the ende they may
scrape wealth together, and heape up ri-
ches, that they may multiply their gaynes,
increase their profites, obtaine honours, ad-
uance their dignities, enlarge their posselli-
ons and autoritie: And all these are but
troubles, trauals, vexations and afflictions
of the minde If they hardly beleue me, let
them giue credite to the wise king: I haue
(saith he) extolled & magnisid my workes:

OF MANS LYFE.

Booke.

I haue buildded houses, and planted vine-
yardes: I haue made gardens and orchards,
I haue sownen and planted in them all kind
of trees: I haue made pondes and ditches
for water, to comfort my lively yong trees
when they budde and spring out: I haue
possessed bondmen, and bondmaydes, and
haue hadde a greate familie: I haue hadde
greate heardes of beastes, and greate flockes
of ffeewe, yea more than all the other Kings
whiche raigned before mee in Ierusaleni:
I gathered and heaped uppe golde and sil-
ver, and the riches of Kings and prouinces:
I ordyned for my pleasure singing men
and singing women, and the delicate recre-
ations that might be had for the children of
men. I made cuppes and flagons of siluer
and golde, to put wine into, and I did ex-
ceede in riches all the kings that were be-
fore me in Ierusalem. But when I tur-
ned my selfe backe, and beheld those things
whiche my hands had made, and considerd
my paynes in the whiche vaynly I had tra-
uelled and sweat, I did see in them all no-
thing else but vanitie and affliction of the
minde, and that there was nothing perma-
nent vnder the sunne.

C.111.

D

the first

THE MIRROR

Of divers grieses and sorowes of
mankinde. Chap. 12.

O What sorowe and anguylle of minde
doeth bexe mortall men. Thought con-
sumeth them, pensiuenesse doth possesse them,
heaninessse harmeth them, feare putteth them
out of comforde, tremblyng moueth all the
partes of them, horroʒ depuyeth them of
their perfite senses, terror doeth afflicȝ them,
sadnesse doeth trouble them, and trouble
doeth make them sadde and heauye. The
poore, and the riche: the seruante, and the
master: the maried and the single man: to
conclude, the good and bad, be all tormented
with worldly vexations, and are all tosse
with worldly tempestes. Belene in this a
master that hath tryed it: If I shall bee
wicked (sayth Job) then woe unto mee: if
I shall bee iuste and upright, I shall not
lispe vp my heade beyng burdened and o-
vercharged with affliction and misery.

Job. 30.

The miserie of the poore and
riche. Chap. 13.

Lhe poore are prest with famine, suppreſſed
with sorow, oppreſſed with thurst, colde,
end

OF MANS LYFE.

Booke

and needinesse. They be nothing esteemed, they consume and pine away, they be despised and discomforted. O howe miserable is the condycyon of him that beggeth. For to aske for Gods sake, bee is abashed through shame: and if he doeth not aske, he is pained and pyneth away through neede. And therefore is he constrainyd by meere necessitie to begge. He doth accuse and fynde fault with God, as that he were unrightuous, and partayll: for so much as he did not deuyde these worldly thinges equally. Hee blameth his neighbour as wicked and unmercifull, for that hee doth not fully and sufficiently succour his neede. He doth fret and fume, murmursh, and curseth. Marke what the wyse man sayth vpon this. It is better (saith he) for a man to dye, than to stand in need. The pore man shall be odious even to his neighbour. All the dayes of the pore be euill and miserable, yea verilye his owne bretterie ofteentimes doe shunne him, his friendes loathe hym, his entinyses laughe at hym. And therefore vpon greate cause the Poet sayeth: Whylest fortune doth fauour thee Ouyd, thou shalte fynde manye friendes, but if woe doe bewytche thee, thou shalte be lefte alone.

Booke of
Iesus 4.

The mis-
try of the
riche man.

Preacher. 5.

Math. 6.

alone . Out vpon this shamefull worldly consideration : that the person of a man shoulde bee esteemed according to his fortune, whereas in deede, the gifte of fortune ought rather to be esteemed according to the goodnesse of the person that doethe possesse them . But suche is the iniquitie of tyme, that a man is taken to be so good as hee is riche, and so euill as hee is poore, whereas indeede, eache, man ought rather to bee thought so riche as he is good, and so poore as he is euill . The riche man is overthrown through his abundance, hee is carried away by dayne glori, and through the confidence that he hath in his welthe, he braggeth and boasteth : being puffed vp with pride, hee runneth at his pleasure, and falleth into that whiche is vnlawfull . But those thyngs truely whiche were his delights and causes of offences, shall bee leftones made the instrumentes of his tormentes . The laboure in getting, the feare in possessing, and the sorrow in losing, doth alwayes trouble and disquiet his mind . For where thy treasure is (sayth Christ) there is thy hart .

OF MANS LYFE.

book.

The miseries of Seruantes and Ma-
sters. Chap. 14.

The seruante or bond man is vexed and
wiered about the provision of his ma-
sters necessaries, with watching and cary-
ing of things from place to place: he is bea-
ten with stripes, and spoyled of his wealth.
If he haue no riches, his labour must make
a painful purchase: if he haue ought he is co-
pelled to spende it at his masters pleasure.
The offence of the master, is the peyne of the
seruant: the offence of the seruant, turneth to
the pray of hys master. For as the Poete
saith, Wherein soever the rulers do amisse,
the poore subiects feele the smart. The wilde
asse in the wildernesse is the game or pray
for the Lion: even so is the poore man the
pray for the riche. O extreame condition of
bondage. Nature hathe brought forth all
men free, but fortune hath made slaves and
bond men. The bondman is forced to suf-
fer, and no man is permitted to take com-
passion vpon hym: hee is compelled to
weepe, wayle, and to be sorrowfull, and no
man is suffered to be sorry with him: so is he
not

Horace.

Wooke of
Jesus. 13.

C. v.

LXXXVII.

Innocent III

Men of
war.

The mis-
ry of the
master.

not his owne man, and in his miseries so-
roweth comfortlesse. The martiall mindes
live in miserable moodes: for besydes the
great paynes they endure, and the continual
daungers they stande in, they make theyr
onely felicitie of other mens miserie: and it
is an odious thing to live vpon the spoyle
of an other. The cruell master lyueth al-
wayes in feare, least the treason of hys ser-
uantes shouthen hys dayes. If he be gentle,
then hys familiaritie breedeth contempte:
feare then doth vex him if hee be severe:
and contempte setteth him at nought if hee
be curteous: for crueltie getteth hatred, and
contempt foloweth familiaritie. Further-
more, familiar care causeth weernesse, and
priuate regard bringeth griefe. Wherefore
it behoueth a man to be readie and well sen-
ced on euery syde, that hee may beware and
take beede before hand, of the ambushes and
the craftie fetches or deceytes of the maliti-
ous and enuious men, whereby hee may re-
pell and put away the iniurie of those
whiche assaulte hym, to the ouerthowre of
hys enimies, and to be able to defende hys
nepgbbors, and protect hys countrey men:
for one daye is not satisfied in hit malice
towards

BOF MANS LYFE.

Book.

towardes man in thys lyfe, but she bringeth forth laboures and sorowes for an other: and one nyghte doeth shewe and declare knowledge to another. Wee therefore do leade our dayes in travell, and passe over many nightes without sleep.

The miserie of the maried and vnmaried man. Chap. 15.

GD verpely roote is lecherous lust in the fleshe of man, that if it be possible for fire not to burne, it is possible for man not to lust. For howsoever the fleshe shall bee kepte vnder, yet shall not that vnquier Iebusite bee dryuen out or conquered. For although thou rebuke nature never so much, yet will she returne agayne. All men doe not vnderstande this saying, or obtaine this grace, but hee which can conceyue or comprehend it, (sayth oure Lorde) lette hym. Wherewpon when G D gaue commandement unto Moses and Aaron for the ordering of the holy garmentes, and of the apparelling of theyz cbildren, hee did not onely gyue commandement for the couering of the thighes, but willed them to bise

The concu
piscence of
the flesh ;
that troubl
eth vnmar
ried men.

Exod. 21.

lxxviii

1. Corin. 7.

linnen sloppes to couer their priuities, when they shoulde enter into the Tabernacle of witnessse . The Apostle also sayth to thole which be maried, Do not defraud one another, unlesse it be perhappes by consent for a time, that you may be more fervent in pray-
er, and afterwardes returne agayne vnto the same, least y^e Sathan tempt you through incontinency : For it is better for a man to marrie, than to burne. For y^e Angell of Sa-
than, with subtle deuises continually prouo-
king lewde liking, doth alwayes warre and
fighte with maidly chassit, and manly
The sugge stion of the
Dinell.

2. Reg. II.

layeth master before vs, to worke our lewde lusts: He figheth a combate with vs, casting before our eyes the gloriouſ ſhape of ſome gallant daine, whereby the feeble minde is ſecretly ſauced with amorous deſires, and the body made prone to perdition: He chan-
geth our affections dayly with the ſighte of ſundry pleasant ſhapes . Let King David ſuffife for example, who in the after noone walking in his Princely palace, beholding Bersabe wauſing hit ſelfe on the other ſide, tent for hit, tooke hit and ſlepte with hit, for

the

OF MANS LYFE.

Booke.

She was exceeding faire and beautifull. But
 the maried man is carefull for these thyngs
 which belong to his wif and family, and is of the mar-
 iued in him selfe. For diuers cares dwel-
 I. Corin.
 with him sundry wayes, & sundry thoughts
 disquiete his troubled minde. The feare of
 evill fortune doth vex him, the losse of welth
 doth torment him, and the charge of house-
 hold doth devide him diversly. For all hys
 stude is howe to mayntayne his wif, to
 procure things necessary for his children, and
 to discharge the bire of his servants. And
 therfore most truly is it sayde, that such me-
 dave the troubles and cares of the flesh. Hys
 wif desirith to haue pretious ornamenteries
 and rich iwellies, shee craueth diuers suites
 of gorgious and sumptuous apparel, and
 sundry parcels of householde vesse: yea and
 oftentimes the wifes furniture, doth excede
 the revenue of her husbands lands. But if
 she be denied what she demandeth, she doth
 we mourne and sige day and night, she
 stowmeth and murmurth, she chaffeth and
 checkerth, with grecuous complaintis of her
 husbandes ingratitude, withoute ceasing.
 There be three thinges (saith Salomon) whis-
 the deo not permitt a man to tari in hys
 houes

Prout. 27.

Innocent III

house, that is, a smokie chimney, a dropping rouse, and a shrewde wife. Often times she sayeth unto her husbande, such a mans wife goeth gorgeously and finely apparelled, and is esteemed and much made of by every one: but I poore wretche, all alone, am nothing regarded amongst my neighbours: I am contemned and despised of every one. Shee only will bee loued and praysed: she shynketh the good countenaunce shewed vnto another, to procure hatred vnto her: and shee surmiseth the commendation of an other, to be for her disgraces. All that she loueth, must be lyked of, and all that she hateth, must bee disliked: she will be mistresse, and cannot be maistred: she may not abide to serue as a subiect, but she must rule as a gouernour: shee will seeme experie in all things, and will shewe her selfe ignorant in nothing. If shee be sayre, she is some beloued of others: if she be soule, she is not basily desired: But it is a hard matter to keepe that whiche is beloued of many, and it is a greefe to possesse that whiche no man esteemeth. Some men allure her by the comelynesse of theyr personage: some gayne victory by policie: some do moue affection by merrie conceytes, or pleasant

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Booke.

pleasant devises: other some doe winne good will through liberalitie: and needes muste ther be some breache, where the batterie is layde on every side. The goodnesse of the Housle, the Isle, the garmente, the bedde, the potte, and also the pitcher, are firsste tryed, and after bought: but the manners or condicions of a woman are hardly knownen, least misliking growe before mariage. But after mariage whatsoeuer befall her, bee shee soule or faire, wise or foolish, patient or proude, lothsome or handsome, shee cannot bee separate, but onely for adulterie. *Ye a neyther* can the man which putteth away hys wife for this cause marrie an other, neyther yet can the wife putt so away, take another husbande. *For whosoever shall forfiske hys wife* unlesse it bee for adulterie, gyueth hir occasion to committ adulterie: and hee whiche doeth marrie her that is dismissed for adulterie, doeth also committ adulterie. *If the wife shall goe from her husbande* for thys cause (sayeth the Apostle) *shee oughte eyther to remayne unmarried,* or else bee reconciled to her husbande *as gayne.*

Mat. 5.

1. Corin.

Thre.

Pro. 18.

Math. 19.

Ez. 48. &c.

57.

The wiser

men

Therefore the burthen of wedlocke is greevous. For as (Salomon sayth) he is foolish and unwise whiche keepeth his wife being an adulteresse: and he is the patron of his wifes dishonestie, whiche doth cloke hir crime. If then a man put away his wife being an adulteresse, he is punished without his faulte, for that he must so long as hee liueth remaine chast. And therefore Christes disciples said, If a mans condition and case be such with his wife, it is better for man not to marrie. For no man can well brooke a mate in loue: and who so euer is the subject of celousie, is the slave of suspition. Yea and although the Scripture dothe affirme, that man and wife shall be two in one flesh, yet besydes that, the very loue of the husbande it selfe, doeth cause him to be impatient of partners.

Of miserie of god and euill men.

Chap. 16.

Here is no cause (sayeth the Lord) wherfore the ungodly shuld reioyce: for looke by what partes man doth sinne, in the wiser the same shall hee bee tormented. For the wome of conscience shall never die, and the

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the kyng of reason shall never be put out. I
did see (sayeth Job) those which wroughte
iniquite, and did sowe and reape their own
sowowe, I did see them (saith he) perish with
the blast of gods mouth, and with the breath
of his wrath I sawe them consumed. Pysde
puffeth vs vp, and causeth vs to forget our
selues: Enuye doeth inwardly consume vs,
and dryeth vp our bloud: Courteousnesse
pricketh vs to euil: Anger or rage suppresteth
reason: Glutony distemperith the body: and
Leachery weakeneth the same: Lying doeth
bynde vs to answere: and Manslaughter de-
fileth vs and cryeth for vengeance. Euen
so lykewise, the rest of monstrous and hor-
rible sinnes, with the delights that men take
therein, are as instruments for God to pu-
nish sinne. The malitious or enuious man
(sayth the Poet) withereth away at the pro-
sperous estate of an other. And the Tyrants
of Sicil never founde greater torment than
malice hit selfe. Vice (sayth the Ipolle) cor-
rupteth nature. Therfore the wicked me saith Roma. 1.
be, vanished away in their owne imagina-
tions and their foolish myndes and heartes
were blynded and darkened: wherefore God Ibidem
did suffer them to folow the desyres of their

D. own

Ibide m

2. Tim. 3.

The mis-
rie of good
men.

Hebr. 11.

2 Cor. 11.

owne heartes in all vncleauiness, to the
ende they shold bee iniurious unto them-
selues, and afflic their owne bodyes. And
as they haue forlaken to knowe God, even
so God hathe delyuered them into a re-
probate and wicked meaning, that they
maye doe those thinges which bee not con-
uenient. But they which doe live godly in
our saviour Christ, doe suffer persecution.
For the holy men & such as be now saynts in
heauen, haue sustayned mockes & stripes, yea
moreover haue proued fettters and imprison-
ment, of þ which some were stoned to death,
some cut in peeces, some tempted and pro-
ued what they wold doe, and at the lasse
were put to death with the sworde for our
Lords sake. They went about in the world
in sheepe's skinnes, in Goates peltes, needye
and pore, troubled in their myndes, & much
afflicted, whom the world was not worthy
of. They wandered in the desernes and wil-
dernes, amongst the mountaynes, and in
dennes and caues vnder the earth. They
were in the daunger of fluddes and wa-
ters, in icopadye of theues, in greate pe-
rill through their owne stocke and paren-
tage,

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Booke.

tage, in feare of the Gentiles, of infidels, and
of false bretherne. They traueyled in payne
and sorow, in much watching, in hunger and
thirst, in many vexations and perplexities,
in colde and nakednesse. For the iuste man
doth deny and forsake him selfe, crucifying
his members with the vices and imperfekte-
ions thereof, that the world may be crucifyed
in him, & he in the world. He knoweth that
he bath no sure nor continuall abode in this
lyfe, but doth seeke to enioye the euerlasting
Cittie to come: he sustayneth this wold as
a banishment: and his soule is closed vp in
his body as a prison. I am (saith he) a straige
pilgrime vpon the earthe, and as a so-
rener, even as all my forefathers and el-
ders haue bene. Suffer mee that I may
bee refreshed before I goe from hence, and
before I shall bee come nothyng. Alas
that my banishment and dwellyng heere
in this wold is prolonged. I haue con-
tinued long with those that haue their man-
sions amongst the harde Cedar trees,
and my soule hathe bin a licaunge in-
habitant with them very long. Who is sick 2.Cor.11.
and feeble, and I not sick? Who is weake
and

D.ij.

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and I not troubled. For þy very offēces and
sīnes of bretherne and neighbours, be gree-
uous to those whiche be iust men.

Of the enimyes of man. Chap. 17.

Iob. 1.

¶ cur eni-
mies or
marke the
devil, the
world, the
beast, and
mankyn-
de it selfe.

Gal. 5.

Ephes. 6.

1. Pet. 5. 1

LHe life of man is nothing else but war-
fare vpon the earth. Is it not a war-
fare in dede, wheras many kynde of eni-
mies lye in wayte on every syde, that they
may take, persecute, and kill vs? as the diuile,
the world, mankynde it selfe, and the fleshe.
The devil with dyces and fleschly desires:
man togither with beastes, and other crea-
tures: the world with the elements: the flesh
with sensualities. For the fleshe lusteth con-
trary to the spirite, and the spirite contrarye
to the fleshe. Pea we haue not only a com-
bat against flesh and bloud, but also against
the spirituall authoys of wickednesse, which
be in the ayre, and agaynst the Lordes and
rulers of darkenesse. For your aduersary the
devil (sayth saynt Peter) goeth about like a
rozing Lyon seeking whome bee may de-
nour. The firy darts of our wicked enimies
are alwayes kindled against vs. Death en-
treth in by the windowes, the eye doth rob
and

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Booke.

and spoyle the soule, the whole world doeth
sight against vs vnwise men, for one nation
warreth against an other, and great earth-
quakes are in diuers places, pestilence and
hunger, terrors and tempestes commeth
dowone anongest vs from the heauens. The
earth bringeth forth thornes and thistles: the
water bringeth forth inundations and fluds:
the ayre sendeth vpon vs stormes, thun-
ders, lightnings, and terrible fierye sightes.
The earth(sayeth God to Adam) shall bee Geo.5.
cursed in thy labour, it shall yelde vnto thee
thornes and thistles, and in the sweate of thy
bownes thou shalt eate thy bread, vntil thou
doest returne againe into the earth . The
wyld boore of the wooddes doth lye in waite psal.79,
for to deuour vs, and every wylde beast see-
keth our destruction: The Woulf, the Bear, Hier.5.
the Lybard, the Lyon, the Tygar, and the Hartfull
wyld Isle: the Crocodile, the Grike, the beastes e-
Serpent, the Snake, the Basiliske, the mankunde.
mous worme called Aspis, the Dragon, the
Cereastes, the Scorpion, and the Wyper: al-
so Pittes, Lyce, Emattes, Fleas, Gnattes,
and flyes, Hornetts, and Waspes, fishes
and foules, all these I say, doe lye in waite
to make a praye of our persons . For wee

D.ij. which

the first

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Gen. 3.
Deut. 22.

bidem. 30

which in the beginning were created to beare
rule ouer the fishes of the Sea, and foules
of the ayre, and ouer all living things whiche
move vpon the earth, are nowe become a
praye for them to feed vpon . For it is wri-
ten, I will set the teeth of beasts vpon them.

Rcm. 7.

psal. 141.

O Unhappy and wretched creature that
I am, who will delyuer mee from the
torment of this earthly body ? Beholde the
lamentation of the silly soule, which would
fayne bee discharged out of prison . Where-
of the Psalmist sayth thus . O Lorde bring
my soule out of captivitie . There is no rest
nor quietnesse in anye place heere in this
world . No where is there founde any peace
or securitie : Feare and trembling is euerye
where, labour and griefe is in all places .
The fleshe is alwayes in labour, griefe, and
sorrow, so long as it liueth, and the soule doth
mourne and lament his greeuous estate and
being .

Of the shrot ioye of man in this
lyfe. Chap. 19

What

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Booke.

What man dyd euer passe ouer in thy^s ^{Man hath} ^{not one} ^{whole day} ^{of ioy and} ^{pleasure in} ^{thig life.} lyfe one whole day in perfyt mirth and ioye, whome in some parte of that day, either the remorse of conscience, the vehement inuasion of anger, or the motion of fleshely luste hath not disturbed? whome denou- ryng malice, the insatiable desire of auarice, or else the secrete blastes of ppyde, haue not disquieted? whom some losse of wealth, of- fense committed, or passion of the mind hath not distempered? And to be shart, whom the sight of some thing loathsome or greeuous to behold, or þ bearing of some thing sorrow- ful or vndecent to be spoken, or els some acte to be misliked, hath not offended? Truely if any such there bee, hee is as rare as a blacke swan. Hearken what the wise man saith vpon this point. From the morning vnto the evening the tyme shall bee chaunged, vayne thoughts succeed one an other, & the mynd is ^{Booke of} ^{Iesus 18.} seuered & deuided into divers motions: men ^{Chap.} do delight to heare the pype, the harpe, or ci- therne, and take great ioye to heare the Dr- gaynes, or other musicall instrumentes, and by all meanes they prouyde to passe their dayes in pleasure: but alas, in a momēt they fall downe into hell.

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Of sodayne sorowes unlooked for, which happen unto men. Chap. 20.

Sorow is
the compa-
ny of mirth

Prou. 14.

Iob. 1.

Iob. 30.

Booke of
the Prea-
cher. 7.
The prea-
c. 8. 11.
Booke of
Jesus. 7.
The mor-
tall man
is but a li-
ving death

Sodayne heauinesse doorth alwayes accompanieth worldly myght: and that which beginneth with ioye, doorth alwayes end with some sorowe: for worldly pleasure is mixte with manye bitter costies. This knewe he right well which sayd: Laughtter is mixt with griefe, and the end of mirth is finished with wayling. The children of Iob did prove this true by experiance, the whiche whiles that they were making mery in their eldest brothers house, a sodayne myghtie wynde rising out of the deserte, overthrew the house & destroyed them all. And therefore their father might wel say, My harp is changed into mourning, & my citherne is turned into þ voynce of those that weepe. It is better (saith the wise man) to go into the house of mourning than of bankesting. Harken therefore unto his god conseyle. In the day of thy mirth & prosperitie, forget not sorowe and aduersitie, and remember thy laste and ending day, and thou shalt not sin damnably.

Of the neerenesse of death. Chap. 21.

Lhe last day of our lyfe, is unto vs alwayes the first day to lyfe, and yet wee

doe

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Booke.

doe never accompt the first day to be y last.
 Whereas in deede we shold still so lene, as
 though we shuld alwaies die. For it is wri-
 ten: Remember that death doeth not tarry Booke of
Jesus. 14.
 long, and is not slow in comming, Booke of
Jesus. 11.
 passeth away, and death approcheth nighe. Pial. 89.
 I thousand yeeres are before the eyes of hym
 that dyeth, as it were but yesterday, which
 is already past. For the things which God
 will haue come to passe, are alwayes sprin-
 ging: and things present doe dayly decaye
 and perish: and those things which are past,
 are cleane dead and consumed. We then are
 dying whiles we live, and then doe we cease
 from dying, when we cease to live. There-
 fore it is better to dye, alwayes to live, than
 to live to dye ever. For the mortall lyfe of
 man is but a living death. Whereupon
 (sayth Salomon) I commend moxe the Booke of
the prea-
cher. 4.
 state of those that be dead, than of those that
 live: and I judge him that is not yet borne
 happier than them both. The lyfe of man
 passeth swifly away and can net be stayed,
 and death commeth vpon him instantlie
 and can net bee hindered. Man therefore is
 that wonderfull thing which doth decrease,
 and increase, and al in a moment. For howe

D. b.

much

much the moze mans life encreaseth, so much
the heerer be approcheth to his ende.

Of the terror of dreames.

Chap. 22.

Lhe vertye tyme wbyche is graunted
man in this lyfe for his rest, is not per-
mitted to be quiet vnto hym: for in dreames,
dreadfull things often times appeare, which
cause a manne to feare, and visions in hys
sleepes doe molest him. And although in
very deede those things which men dreame
of, be not sorrowfull, terrible, or paynesful: yet
for certaynetie, those wbyche are molested
with such dreames, are caused to be pensise,
sorrowfull, and fearefull. In so muche, that
sonietymes in their sleepes, they feruently
weepe, and when they are waked out there-
of, are often troubled in their minds. Marke
well what Elephas Thematices sayeth of
this matter. In the terror of a vision (sayeth
hee) in the night time when men are wonte
to sleepe, a greate feare and trembling came
vpon mee, and all my bones did shake for
feare, and when the spirit passed in my pre-
sence, the heare of my head stood vp. Consi-
der the saying of Job also in these wordes:

Job.4.

Job.7.

If

OF MANS LYFE.

Booke. 7

If I say unto my selfe, my bedde shall comfort me, and I shall bee eased, talking with my selfe upon my couch: thou wilte terrifie me with dreakes, and wilte make me shake for feare through visyons. Nabuchodonosor sawe in a dreame, that thing whiche made him throughly afayde, and the vision being firmly impress in his mynde, dyd much vexe & trouble him. Many thoughts Daniel. 2.
Preacher. 5.
and cares do folowe dreakes, and where there is many dreames, there is exceeding many vanities. Dreames have caused many to erre and do amisse: and the hope that men haue had in them, bathe byn made fru-
strate. In sleepes also happen often tymes vncleane imaginacions, whereby not onely the flesh is polluted by illusions in the night, but the soule is also defyled: whereupon the Lord in the Lewitacall lawe sayeth thus, if there bee any man amongst you, which by illusion is abused in his sleepe by night, let him goe out of the tents, and let him not returne, before that in the evening he bee washed cleane with water, and after the going downe of the Sunne, let him come agayne into the tentes. Illusions in the night time.

Levit. 15

Of Compassion. Chap. 23.

¶

The griesē and sorrow men hath for his friende.

With what griesē be wee vexed, with what trembling feare bee wee shaken, when wee vnderstande the losses or bideraunce of our friendes, and howe muche doe wee stand in feare of the dangers and losse of our parents? yea sometymes he that is in hole add sounde of bodye, is more troubled and vexed in his feare, than the sick and feble is in his sicknesse. For the voluntary sicke man is more afflicted with the affectiōn of his griesē, than the sicke patient man, languishing in his febleuesse. Herevpon breaketh out the Poet in these wordes, Loue is a lothsome thing God wote, and passing full of griesē. Whose breast is so hardened, whose harte is so stonye, that hee can not bee sorry and lament, that he can not weepe and wayle, when he doorth beholde the sickenesse or death of his friend or neighbour, that hee can not suffer with him that suffereth, and sorrow with him that mourneth. Our saviour Christ him selfe, when hee sawe Marye Magdalēn, & the Jewes which came with hit to Lazarus monument, all weeping, hee was afflicted in spirit, and troubled in him selfe, and wepte: Not peraduenture because Lazarus the brother of Mary was deade, but rather

The pāgs
of loue.
Ouyd.

OF MANS LYFE.

Booke.

rather for that he should rayse him vp, or cal
him being now deade, vnto the myseries of ^{of the soule} The death
this lyfe againe. For let him perswade him is more to
selfe to be guiltie of great hardnesse of hart, be lamens-
and to bee accompted as one faulter worthy, the death
who soroweth more at the corporall depar- ^{of the body}
ture of his friend, than the spirituall death of
his soule.

Of sundry misfortunes that happen vnto men. Chap. 24.

Such is our casuall cōdition, that when
we seeme to stād in great securitie, we
dwell in deepeste daunger, and when wee
least feare, we sonest fall. Calamitie falleth
vpon vs not loked for, sickenesse to daynlye
inuadeth vs, and death without ransome re-
quireth his duetie. Doe not therefore boaste
vpon the nexte day, being ignorant what
the day folowing will bring scrb. ^{Prou. 27.} Man ^{Booke of}
knoweth not his end, but as the fishers be ta- ^{the Prea-}
ken with the hooke, and the byrdes bee so- ^{cher.}
daynly entrapped with the snare, so men bee
prevented in their dayes, and sometymes ta-
ken in an euill houre, when death shall spe-
dily arrest them.

¶

Of the innumerable kindes of sicknesses that
man is subject unto. Chap. 25.

Lhe knowledge that man hath hadde to
searche oute the causes and natures of
things these many hundred yeres, could as
yet never finde out so many kindes of disea-
ses, or such diuers sortes of passiōs, as ȳ frail-
tie or weakenesse of man could endure and
suffer. Shoulde I call it tollerable impati-
ence to sustayne suche infirmitiēs or intolle-
rable sufferance? It is better I ioyne them
both togither: For it is intollerable for the
bitternesse of the passion, and tollerable for
the necessitie of suffering. Mans nature fro
day to day is more and more corrupt: In so
much that many holosome experimēts which
in tymes past were of great force, are nowe
through the defect or weakenesse of mans
nature, become hurtfull and dangerous. For
now both the worldes, that is to say, ȳ great
world that contaynetb all, and man whiche
is the little world contayned therin, waxe
both olde, and drawe towardes an ende.
And howe muche the moe the age of them
both is prolonged or increased, so much the
worse the nature of them both is vexed and
troubled.

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Booke.

Of divers kindes of tormentes whiche
men sustayne. Chap. 26.

What shoulde I speake of the poore and
miserable wretches of thys wold,
which by innumerable kyndes of tormentes
sustayne punishmente? Some of them are
beaten to deathe with cudgels, some cut off
by the sword, some burnt with fire, some are
stoned to deathe, some are torn in peeces
with horses and with the talents of beastes,
some are hanged on gibbets, some are rackett
and strangled to deathe, some are torment-
ted with engins made of mettalles, and they
are crucifyed with a million moare of mis-
ries. Some are straitely prest with fetters
and bonds, and yoked with sundry engins.
Some are cast into prisoun, and there pine
away for neede. Some are throwen downe
headlong from high places, some are draw-
ned, flayed quicke, dismembred, cut in peeces
and perced through theyr bodyes. Upon
them falleth those punishments of the whiche
the Prophete speakeþ, saying, some pe-
risshe vnder the sworde, some by famine,
and some in durance or captiuitye. It is
a beaute and pitifull syghte, that some
are giuen to feede the soules of the ayre, some
the

the first

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the fishes of the Sea, and some the beastes of the earth. Alas, & woe unto you most wretched and miserable mothers, which bring forth such unfortunate children.

Of a certayn horrible fact committed by a woman compelled thereunto by extreme misery. Chap. 27.

Joseph .de
bello. Iuda.
10 lib 4.
cap. 13.

To leave out nothing wherby the miseries of this worlde may bee manifest, I wil make rehersall of an horrible and dreadfull fact committed in the Jewes warres. A certayne woman of noble parentage and great wealth, did endure the common fortune in the siege of Jerusalem, amongst the rest of the multitude which came thither from diuers places : The goods which shee brought into the citie, were for the most part taken and spoyled by the Tyrantes : And that little which was lefte to sustayne hit weary life, the robbers and spoylers of the Citie (dayly entring into hit house) bereaved hit thereof. Wherby great trouble & griefe dyd so much mone hit, that often times with opprobrious wordes we did attempte to stirre up their choler by their bloudy bands to end hit wretched life. But when by no meanes

shee

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Booke

shee could prouoke their anger to fulfill hir
evil intent, nor yet could meue them to take
compassion vpon hir miserable estate, all
hope of food forlaking hir, and Payne of pe-
nury pinching hir, vsing the worst counsail,
did arme hir selfe against the lawes of na-
ture. For hauing a yong babe sucking at hir
breast, she cryed out and sayde, O vnhappye
chylde of an vnfortunate mother, beauye is
thy chaunce, but heauier is my choise: for I
am forced to make food of my owne flesh:
I will make my myserie knowone to all po-
sterite, and the crueltie of the Romaynes
the cause of my calamite. Come now ther-
fore my little babe, whom I haue borne full
often in myne armes, whom I haue nouris-
hed with my tender pappes, whom I haue
kissed full sweetly with my lippes, let thy
flesh bee food unto thy wckfull mother, and
let the womb which brought thee into light,
be thy rufull graue. And when she had thus
spoke, she murdered hir child, part of whom
through famyne shee presentlye devoured,
the rest shee did reserue to feede hir furious
appetite. And beholde, the hungry souldy-
ers passing by, receyued the broyling sa-
uer of hir vnnaturall dyet. Wherefore

E.

with

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with force they came into the house to spoile
hir of hit foode : whose desire to satisfie, shre
playd hir parte most kyndly, saying, behold
I have reserued the best portion for you: and
by & by uncouered the remenant of hir child:
which vnykynde and cruell spectacle dyd so
dismay them and moue their senses, that
trembling feare betooke hem all, and the
horror of the sight did bereave them of their
speeche . But shre with a Tygres counte-
naunce, and mosse cruell harte, sayde unto
them, eate friendes, it is parte of my chylde,
of my deare sonne, whome I have broughte
into this woorlde, and through penurie it is
my deed: what wil you be more scrupulous
than the mother ? shal' bloudy Souldiers
have more tender harts than a silly woman ?
if pittie or naturall affection doe overcome
you and cause you to abyde my dyet, I my
selfe will feed theron agayne . And after shre
had thus sayd, the souldiers departed as men
all astonied at the sight, the whiche spoyling
hir of all hit wealth and riches, left hit none
other foode to feede vpon.

OF MANS LYFE.

Booke.

Of the punishing of the Innocent, and dismiss-
syng of the guilty. Chap. 21.

PEt no man assurte hym selfe to bee free of
Exempt from payne, altho ghe knowe Cor.10.
him selfe to bee without offence. Hee that
standeth, let hym take heede that hee doe not
fall. For the innocent is ofteyn tymes con-
demned, and the offendour deliuered: the
godly is punished, and the wicked is hono-
red: Iesus is crucified, and Barabas is dis-
missed. In these our dayes a quyet man is e-
steemed vnyprofitable: and he that is addicted
vnto deuotion, or to the seruice of god, is re-
puted for an hypocrite: and the simple man
that is without deceite, is accounted for a
foole. For the simplicitie of the righerous
man is laughed at, and hee whose vertue li-
neth before men as a lampe, in the imagina-
tions of the riche is contemned.

C.ij.



THE MIRROR OF MANS
LIFE.

Of the culpable and synfull beginning
of mans conuerteration.

Chapter. i.

Three
things
chiefly de-
sired of me

i. Epist. 2.

There bee threec things which
men are wont chieflye to af-
fet: Riches, Pleasures, & Ho-
nours. Riches are the neur-
ses of sinne and iniquitie :
Pleasure is the daughter of dishonestie, and
the guyde that leadeth to calamitie : Ho-
nour, is the mother of worldy pompe and
vanitie . Whereupon the Apostle saynt
John sayth : Doe not loue the worlde nor
those things which be in þ world, for what-
soever is in the worlde, it is eyther the con-
cupiscence of the fleshe, or the delight of the
eyes, or els the pryde of mynde. For the flesh
foloweth pleasures, the eye regardeth riches,
and the mynd respecteth honours . From the
root of riches spring wanton desires and a-
varice: pleasures are the braunches of gluto-
nye and leachery: the frutes of honours are
pryde and insolencie.

¶

OF MANS LYFE.

Booke. 4

Of the fervent desire and thirst
after riches. Chap. 2.

Nothing then (as the wise man saith) is Booke of
more wicked than the couetous man, ^{Jesus.}
and nothing more vnjust than is the loue of
money. Which the Apostle doth confirme in
these wordes: Those that will be made riche ^{1. Tim. 6.}
fall into temptations, and into the snare of the
devill, into many desires, both unprofitable
and hurtfull, which doth drawne men in the
pit of hell, and doth lead them to their owne
damnation and to bitter perdition. For
couetousnesse is the roote of all euill: coue-
tousnesse doth commit sacrilege & theftes:
couetousnesse doth practise robberies, & hun-
teth after prayes: couetousnesse maketh war
and causeth manslaughter: couetousnesse
byeth and selleth spiritual things: couetous-
nesse demaundeth vnjust giftes, and recey-
ueth unreasonable rewardes: couetousnesse
changeth the unnatural use of money, into
the vnlawfull gaynes of usury: shee bleseth
deceites to the damage & fraude of others:
shee breaketh her promise and doth violat^r
her othe: she corrupteth witnessses, and per-
verteth iudgements.

C.iii. **¶** **¶**

Of vnjust rewards and bribes
Chap. 3.

Ela. 5.

Marke wel the Prophet Esay, who saith: All men loue money, and seeke after rewardes: they do not iudge the cause of the orphane or faterlesse, the cause of the widow is not called before them. They do not enter into iudgement before their bribes & rewards, because they iudge not for the loue of iustice, but bribes and gif:es do prevent them in their iudgements, for þ they iudge for the loue of money. They alwayes haue respecte to the gift, to the promise, or to the hope of reward: And therfore do they not iudge in fauour of the orphane, of whom nothing is given, promised, or hoped for. O you rulers false of promise, companiōs of theuēs, who so ever you be þ loue bribes, and goe after rewards, you shal never kepe your hands cleane from bribes, except you first wash away the con-
tous desire frō your harts. The Prophet ther-
fore speketh this of you. Their rulers be like rauening molars, which do rob & take vio-
lētly their pray, & most covetously do folow the r gain. And likewise (saith þ prophet Mi-
Mycheas. 5. cheas) Their rulers & gouernours did iudge for rewards: their priests & ministers taught

Ezech. 22.

Mycheas. 5. cheas)

for

OF MANS LYFE.

Booke.

for hyre, and their prophets did prophesse for
money. Behold the Lord did comauen Mo. Deut. 16.
ses in þ law: Thou shalt ordain iudges and
rulers in all thy gates, þ they may ludge my
people in iust iudgement, & decline on neþ
ther side. Thou shalt accepte no person. noþ
receyue any rewards: because briþes & gifteþ
do blind the eyes of wise men, & doe change
the sayings of the righteous: but thou shalte
prosecute þ which is to be done iustly, & thou
shalt live. ^{Eccl. 5.} He speakeþ here of two thinges.
iust, and iustly, for some men doe prosecute
that which is uniusl, uniuslly: & againe there
be which doe persue that uniuslly, which is
iust: and last of all, some doe prosecute that
iustly, which is uniusl.

Of the accepting of per- sons. Chap. 4.

Woe bee unto you which being corrupt
by petition or rewarde, or els moued
through affection, affirm þ which is good to
be euil, & that which is euill to be good: pro-
claiming þ light to be darknesse, & darkenes
to be light: condemning the soules to dye,
which dye not, & making the soules to live,
which live not. For you do not consider þ e-
quitie of þ cause, but þ deserts of þ persons:

C. iiiij.

not

Mat.6.

not the lyfe of the man, but the gifteſ that are giuen: not iuſtice, but money: not what reaſon biddeth, but what will affeſteth: not what the law ordaineth, but what the minde deſireth. You doe not whet your wits, and bende your wiſes to y maintenance of iuſtice, and aduaancement of equitie: but you welle iuſtice to your oþn will & wickedneſſe, not to the intent that that which is lawfull may please you, but that it which doth please you may be lawfull. Your eye is never ſo ſimple that all the bodye is made cleane and bright, but alwaies you mingle it with ſome euell leauen, whereby you corrupte the whole preece: You doe negleſte the poore mans cauſe, and with all care and diligēce ſuþpoþte the cauſe of the riche. You ſhewe all extremitie and rigor unto the poore man, but with curſeouſ and gentle dealing you doe diſpence with the welthy. You ſcarcelye caſt your countenaunce vpon the poore, but you deale fauourably with thofe that bee of ſubſtance. You hear y poore mans cauſe negliȝtely, but to y rich man you giue eare moſt diligētly: the poore man crieth for iuſtice, and none doth giue eare unto him: the riche man ſpeaketh and every man ioyfully giueth eare.

Where-

OF MANS LYFE.

Booke.

Wherupon (saith Salomon) When the rich man speaketh, every one keepeth silence, and what he saith, they extoll it vp to the clowds: *Booke of Jesus. 12.* but when the poore man telleth his tale, they say, what felow is this? and if he offend in any word, they will ouerthowre him. Hee suffereth violence and cryeth out, and no man heareth him. Hee uttereth his griefe with mourning voice, and there is none that iudgeth his cause. If by chance you take in hand the cause of the poore, you folowe it slowly: but when you take in hande the riche mans cause, you folowe it most earnestly. You despise the poore, you honor the riche: with reverence you giue place to those that bee welthe, but contemptuously you reiecte those that bee needy. If one come into the place where you are assymbled, hauing a golde ring vpon his finger, in a fayre white garnient, and a poore man also homely apparelled, if you beholde him whiche is clothed in gorgeous apparel, you will say vnto him, Sir sitte you downe here, makynge place for him: but to the poore man you will say, stand thou there, or sit on my foote-stole. Doe you not in this case iudge according to your affection? and become judges

E.b.

of

of vniust imaginations? For of you and a-
gainst you the Prophete speaketh, when hee
Hiere. 5. sayeth, They be magnified, enriched, made
fatte and grosse: they haue not pleaded the
cause of the fatherlesse, and haue not iudged
the poore mans cause. But it is commianded
Deuter. 1. in the law: There shall bee no difference of
persons, you shall heare the small as well as
the greate, you shall accept no man his per-
son, bycause it is the iudgement of God: for
Rom 2. there is no acceptation of persons with God.

Of the selling of Justice. Chap. 5.

O You corrupte Judges, whiche never
shewe fauoure where reason woulde
you shoulde, ne yet vprightly minister iu-
stice. For if no gayne or profit fal vnto your
lot, vpright iudgement proceedeth not from
you: and nothing is giuen you, but for the
sale of Justice. You vse oftentimes suche
prolonging of Justice, that you take more
from the futers, than the balew of the thing
which is in suit, for so muche as the expen-
ces and charges do farre surmount the com-
moditie or profit reapt by the sentence. But
what can you answere to him in that straige
Math. 10. judgement, who commaundeth you say-
ing, Freely haue you receyued it, & therfore
frankly giue it agayne? Your chestes are full
of

‘OF MANS LYFF.’

Booke.

of riches, your conscience fraught with sin-
fulness, your chiefe care is for worldly com-
modities, making your soules captiues to
sin & iniquitie. But what doth it profit ou a-
uaile man, to gaine al y world, & sustaine y
losse of his soule? ou what thing may man
change for y safetie of his soule? The brother
shal not redeeme y death of his brother. And
man shal not pacifie the wrath of God, nor
is able to give a sufficiēt p̄ice for the redēp-
tion of his soule. He shal alwayse live in la-
bour vntil his end. Harkē you rich men what
y apostle saith: Go ye now (saith he) you rich *Jacob. 5.*
men, weepe & lament the miseries which shall
come vpō you: your riches are corrupt, your
garmentes are motheaten, your golde & sil-
uer is cancered, and the rust of the shall be a
witnesse against you, & shal eate your fleshe
as it were fire: you haue gathered for vrore
treasure vroath in the last dayes. Behold, the
hire of the labourers, which haue reapt down
your fields, and is kept backe from them by
fraude, cryeth out agaynst you, & the cri of
the is entred into the eares of the Lorde of
Sabaoth. And therefore truth it selfe coman-
deth you saying. Vord not vp for your selfe *Mat. 6.*
treasures vpon earth, where the moth & rust
doth corrupt, & theues b̄ake in & stale it.

¶

Of the vnsatiable desire of the couetous man. Chap.6.

O fire vnquenchable : **O** desire insatiable : What covetous man was euer satissyed with the performance of that whiche he first desired to obtaine ? for such is his insatiable appetite, that after he hath obtained that which he wished for, he bendeth his mind to procure greater things, and the end of hys desire is alwayes in getting that which he hath not, and is never content with that which he hath already gotten. The eye of the covetous man is neuer satissyed, and will not bee filled for a portion of iniquitie.

Jesus the Sonne. 14.

Preacher. 5.

Prouerb.30.

The covetous manne bathe neuer his fill of money, and hee that loueth Riches taketh little frute thereof. Euen as Hell and perdition are neuer filled : so likewise the unsatiable eyes of covetous men are neuer satissyed. These are the two bloudsuckers which alwayes say, bring vnto vs, for The loue of money doeth as muche encrease, as money it selfe.

Wherefore the covetous man can not
be satissyed. Chap.7.

Ift thou know **O** couetous man, why
Why thy mind is neuer satissied, and thy de-

OF MANS LYFE.

Booke.

site is never filled? Marke what I shall say: Thy measure from whence thy covetous desire doth spring, is never so full, but it is able to comprehend more: for the mind of man (whiche is the measure whereby bee measureth all worldly desires) is able also to receyue God, bycause he whiche cleaueth unto God, is one spirit with God. Therfore how much souer the minde doth contayne, it is never satissied vntill it dothe comprehend God, of whome it is alwayes capable. If thou wilt then be filled and contented, leave off thy covetous appetite, for so long as thou shalt haue that greedy desire, thou shalfe never be satiate: for there is no accord betwene light and darkenesse, nor no agreement betwixte Christe and Belial, bycause no man can serue God and Mammon.

1. Corin. 6.

2. Corin. 6.

Mat. 6.

Of the false and deceiptfull name of Riches. Chap. 8.

O Thou false and deceiptfull felicitie that man hath in riches, which in very deede makest the riche man an unforntunate and miserable childe. For what maketh a man more unhappie or wretched, than wealth or worldly substance, which are called riches?

The seconde

THE MIRROR

Act. 5.

Zachary 9.

cb. 14.

xx. 6.

Math. 5.

Luke 12.

I man to be needy and to be riche, are two contraries, and yet the riches of the worldly do not take away pouertie, but causeth pouertie. For as the wise man saith, A little doth better content and satisfie the poore man, than abundance doth suffice or please the rich man. For where there is great Riches, there be many to consume it: for we see great nobilitie overcharged with greater necessitie. Therefore wealth and abundance doth not enrich a man, but maketh him poore & needy. Example against Covetousnesse. Chap. 19.

How many hathe covetousnesse seduced and decayed? how many more hath the loue of money vicerly destroyed? The Alfe rebuked Balaam, for that he being seduced with the desire of those things whiche were promised him, determined to curse Israel. The people did stone Achas to deathe, bycause he tooke away golde and siluer which were cursed and fyzbidden. Naboth was slayne, that Achab mighte possesse his vineyard. Giezi was striken with a Leprosie, bycause he demaunded and receyued golde, siluer, and garments, vnder the name of Heliuse. Iudas hanged him selfe bycause he had soldie and betrayed Christ. Suddayne death made

OF MANS LYFE.

Booke.

I

made an ende of Anania and Saphyra his
wife, bycause they defrauded and deceyued.
the Apostles of the p[re]ce of their grounde.
Tyrus built by a strong fortresse and heaped
by siluer as earthe and golde, as the clay of Preacher.5.
the stretes, but behold, saith the Prophet, the
Lord shall spoyle hit of it, & he shall smite
downe hit power in the sea, and he shall be
consumed with fire.

Of the great care that cōnetous men
haue. Chap. 10.

Wh[y] doth man so earnestly set his mind
and so straigbly presse himselfe to ga-
ther goodes, seeing þ he cannot always con-
tinue, and enjoy them for ever: for man fōs Num. 22. 1.
meth forth like a floure, & doth wast and va-
nish away againe like as the shadowe, and
never continueth in one estate. Wh[y] doth he
þe desire to be master of many things, wh[en]
fewer things would serue him? For having
sustenance & cloþing, saith þ Apostle, let vs
be cōtent therwith. Wh[y] doth he seeke after 3. Reg. 28.
þings necessary, so much care & anguish of
mind, seeing that they offer theselues unto vs 4. Reg. 5.
without great difficultie? Harken what þ
þruth it selfe saith, Be not carefull, saying Math. 27.
unto your selues, what shal we eate, or what
shall

Iosue.7.

Innocent III

Plal. 36.

Hail wee drinke, or wherewith shall wee be clothed? for your heavenly fathur knoweth right well that you haue neede of all these things. Secke first therefore the kingdome of beauen, and all these things shall be cast in to your hands. And heredpon sayth Dauid, I did never see the iust man forsaken of God, nor yet his seede beggynge bread.

Of the inordinate desire, that the covetous man hath to keepe Riches. Chap. 11.

Horatius.

Preacher. 5.

Proverb. 13

LAntalus as the Poet sayeth, thirsteth a-
middles the waters: even so the coue-
tous man standeth at neede amiddes hys
greatest wealth. To whome, that which hee
hath, doth as much good, as that whiche hee
hath not: For bycause hee never bseth those
things whiche hee hath already in possession,
but alwayes seeketh after things not as
yet obtained. Hee (is sayth the wylle man) as
though he were rich, when he hath nothing:
and is as though he were poore when he flo-
weth in wealth. The covetous man, and
the pitte of hell, doe both of them devoure,
but they doe not digest: they receyue bothe,
but they do not render agayne. The nig-
garde doth neyther pitte those that suffer af-
fliction,

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Booke.

dition, nor yet hathe compassion on those that be in miserie. But he forgetteth his dutie to God, and the loue to his neighbour, seeking his owne harme and disquiet. For he holdeth backe from God the honoꝝ due to him, he denyetþ his neighbourþ things that bee necessarie, and withdraweth from hym selfe things which are needfull. He is unthankfull to God, unkinde to his neighbour, and cruell to him selfe. To what use hathe the covetous and miserable man substance? and to what purpose hath the spitefull or malitious man golde? How can he which is euill vnto him selfe bee good to others? or he that taketh no profit of his owne gotten goodes? Booke of
Iesug. 12.
 He that hath the substance of this world, and 1. Iohn. 3. feeth his brother stande in neede, and taketh no pittie on him, howe doth the loue of God remaine in him? For he loueth not his neighbour as him selfe, whome he suffereth to perishe for hunger, and consume for neede: neither dothe he loue God aboue all things, who more than God respecteth Golde and Silver.

Why the covetous man is called a *worshipper of Idols*. Chap. 12.

F.

The

Lhe Apostle doth rightly define Iuattice
or covetousnesse to be the worshipping
of Idols: for as the Idolater committeth
Idolatrie by adoring the Idol, even so
doth the covetous man in making gold his
god. The Idolater most seruently doth re-
uerence the Idol, the covetous man most
carefully keepeth his treasure. The Idolater
putteth his hope in his false God, and thyg
man putteth his trust in his sickle wealthe:
The one is afrayde to violate any parte of
his Idol, and the other is afraid to decrease
any portion of his treasure.

The properties of a Covetous man;
Chap. 13.

Lhe covetous man is always readie to
askie, but slow to gine, and bolde to de-
nise: All that hee spendeth he thinketh it lost,
and after expence, hee is full of sorowe, full
of complaints, frowarde, and hard to please:
He is prest with care, and figheth, through
the remembrance of that which is spent. He
is troubled in mind, tormented in body, and
if aught goe from him, it is much againste
his will god wot. He maketh his owne
giftes glorious, and embaceath that which he
occupyeth of others. He giveth in hope to re-
ceyue.

OF MANS LYFE.

Booke:

reyne, and of his gifteſ he maketh his gaine. He is free of dispence where others beare the charge, but very ſparing in ſpending of his owne. He ſovereth his food, his treaſure to encreſe: hee pineth his body ſo: to multiply his gaine. He plucketh backe his hande when aught he ſhould giue, but he ſtretcheth him far forth to receyue commoditye. Howe. Booke of ^{Jesus 4.} ^{Booke of} ^{Jesus. 4.} ^{beit the wealth or ſubſtance of the vnighte-}
bus, ſhall be dried vp even as a riuer, bycauſe goodes evil gotten are ſoonē agayne conſu-
med. For it is a iuſt iudgement, that wealth
of euill beginning ſhould haue a worter en-
ding. And that thofe things which be vniu-
ſtly gathered, ſhuld be vntoſtly ſcattered.
The couetous man therefore hath his con-
denation both in this life & in þ life to come.

Of the dangerous poſſeſſing of Riches. Chap. 14.

Tis moſt true therefore which þ wise Booke of
Ynan doth ſeſtifie, that gold & ſiluer hath Booke of
vndone many. He that loueth gold ſhall not ^{Ibidem. 3.} ^{Jesus 8.}
be iuſtified. Wo be vnto them that folowe
aſter it. Behold, þ ſinners do abound in this
world, & for the moſt part are the iheritors
of wealth. Herebpo our ſaviour Chrift gaue
comandeinent vnto his Apoſtles ſaying, poſ- ^{Math. 16.}
ſeſſe no gold nor ſiluer, ne kepe no monye in

f. i.

þour

Innocent III

The seconde

THE MIRROR

Mar. 10.

Math. 7.

Act. 3.

Ezay. 5.

Isay. 2.

Elay. 57.

Genes. 13.

Iob 1.

2. Reg. 16.

2. Corio. 16

your purses, for as easie it is for the camell to passe through the eye of a needle, as it is for a riche man to enter into the kingdome of Heaven: for the way that leadeth to lyfe is streight and narrowe. And therfore the Apostle folowing the commandemente of his master, sayde, I haue neyber golde nor silver. W^e be unto you sayth the Prophete, that ioyne house to house, and field to field, unto the vittermost bound of the place. The earthe is filled with siluer and golde, and there is no ende of hit treasure. I am grieved sayth God with the iniquite of the covetous man, and haue smitten him.

Of lawfull Riches. Chap. 15.

But Abraham was riche, and Iob of great substance: Dauid was wealthie. And yet doth y^e Scripture say of Abraham that he did beleue God, and it was repudie to him for righteouesesse. Of Iob the scripture dothe also witnessse, that there was not his like upon the earthe, being a simple and anbryght man, fearing God, and eschewing evill. Of Dauid we haue likewise sufficient testimonie, that our Lord found him according to his hart and desire. But all these

holy

OF MANS LYFE.

Booke.

holy fathers were as though they had nothing, and yet possessed all things, according unto þ saying of þ Prophete Dauid, *If thou doest flow in wealth, set not thy hart thereon.* And on the contrary syde, the covetous men doe possesse all things, and yet are they as though they hadde nothing, as the same Prophete witnesseth in another place: *The riche men saith he, were needy and hungrie: So it is more easie to finde one that loueth riches and hath them not, than to finde one that hath them, and doth not loue them: bycause it is harder to be amiddes the fire and not to burne, and more harder to possesse riches and not to loue them.* *Bracken Hier. 6.* what the Prophete sayth: from the lowest unto the highest all men set their mindes to heape vp treasure: and from the Prophete to the Priest all committe deceit.

Of the vncertaynctie of Riches.

Chap. 16.

Lhe covetous man dothe alwayes truell much against nature; bycause nature dothe bring him into the woorlde poore and needie: and poverite dothe accompany him even unto his graue. *The riche men*

f. 111.

ucto

Luke. 12. ueth him naked, and after he hath played his part theron, she doth deuoure him naked aȝayn, when deathe shall give him a deadly wounde. The covetous man in this life, de-
strib nought but Riches, and therefore saith he, I will pull downe my barnes and gra-
narites, and will enlarge them, to reserue all
such frutes as the earth shal bring me forth,
and therein wil I lay vp al my welth, and
treasure. Unto whose determination thys
answere was made. O Fowle, thy soule shal
be required agayn of thee this night: thin
whose shall those things be whiche thou hast
gotten and scraped together? Thou doest
gather treasure (sayth the Prophet) but thou
knowest not for retume: The Riche men
(saith bee) toke their rest, and when they did
an ake, found none of their Riches in theyȝ
owne handis. The riche man (saith Job)
when he shall sleep, shall beare nothing a-
way with him, but shall open his eyes and
nothing shal be finde. Be not alrayde sayth
Dauid when any man becomineth riche, and
thorugh the glorie of his house increaseth
more and more: For when he dyeth, of all
these thinges nothing shall he receyue, his
glorie shal not folow him, his pompe will
take

Psal. 38.

Psal. 75.

Job. 27.

Psal. 48.

OF MANS LYFE.

Book.

take his leue, and his riches shall come into the hands of strangers: for the Sepulchres of such men shall be their house for ever. Therefore the wise man sayth, Whatsoever the couetous man wrongfully gathereth together, he heareth it up for others, and in his goodes another shall riot and make hanoeke. It is lamentable to see, how it is prouided by deleny, y ofte times his greatest enimie becommeth his nearest beyre.

Book of
Jesus. 14.

Of Gluttonie. Chap. 16.

At the beginning of mans life, bread & water was his food, & a simple garnement with a poore cottage were thought sufficient to cover his deformities. But now y frutes of the trees, the sondry sortes of graynes, the rootes of herbes, y fishes of the sea, the beastes of the land, y foules of the ayre, do not satissie the greedie appetite of gluttons & rauening men. For nowe they seeke pleasant dishes with painted couloures: they procure delicate & hote spiccs, choyce casses, sugred moyses for their daintie mouches. Those thingz do they feed vpon, which be curiously wrought by the arte of Cookery, & cunningly prepared by y inbittos of their officers. One by stamping & straying, thāgeth some thingz from

Eccle. 28.

F. iiiij. their

their proper nature laboring by art to make that an accidente whiche of it selfe is a substance. Another compoundeth ibrings together, to make that delicate, whiche of it selfe is vnpleasant: and al this is to turne excesse to hunger, to bring an aperite unto the stomacke opprest with saturite, and to fulfyll the greedy desire of gluttonie, rather than to susleyne the weakenesse of nature. But the place of gluttonie, as it hath scarce fowre fingers in quantite, so hath hit pleasure hardly fowre momentes in continuauance. The meane in meates is contemned, superfluitie is affected, and varietie is desired. Desire of grediness knoweth no ende, and varietie exceedeth mesure. The mind is overcharged, the stomacke is troubled, and the sense thorough them both is opprest. Glutony is an enimie to health, a friend unto sicknesse, the mother of wanton lust, and the instrument of death. Be not greedy saith the wise man at any banquet, ne seede not on every dish, for with diversitie of dishes the health is endangered, & through y^e surfeit of winc many haue perished. Meate is ordained for the belie, and the belie to receyue meate, but God shall destroy the one and the other.

Booke of
Jesus .37.

1. Corin. 6. Meate is ordained for the belie, and the belie to receyue meate, but God shall destroy the one and the other.

Examples

OF MANS LYFE.

Booke.

Ex:amples against Glotonie. Chap. 18.

Glotony requirith a costly and chargeable tribute, but it yeldith a verye base and most vile rent. For howe muche more delicate the foode is, so muche more odious are the fruities therof. Glotony distempereth the bodye, corrupteth the stomake, & maketh all partes noysome. Glotony did shutte vp the gates of Paradysse agaynst mankynde: Glotonye caused Esau to sell his inheritance: Glotonye was the mayne pathe that ledde Pharao his bakers to the galloves. Glotony was the instrumente that wrought Iohn Baptists death. Nabuzardan the chiefe cooke of the King of Babilon, burnie the Temple and destroyed Ierusalem. Balthasar the King of Babilon in his greate & sumptuous banke, saw a hand writing on the wall, Mane, Thetel, Phares, & the same night he was killed by þ Chaldeans. The people of Israel late downe to make good cheere, and rose vp to playe, but whiles the meat was yet in their mouthes, the wrath of God fel vpon them, and destroyed them. They whiche fed voluptuously idyed in the bighte wayes. The riche man which did feast & banquet, & abounde in worldly pompe & vanitie, was buryed in hi.

Gen. 3.

Gen. 25.

Gen. 40.

Mat. 14.

4. Reg. 25.

Dan 5.

Num. 11.
Psal 77.Lamentac
of Iere. 4.
Luc. 16.

F. v.

¶

Of Drunkennesse. Chap. ii.

What is more vyle and lothsome than is
the dronkarde? whose mouthe is the
ledge of poysoned sauours: whose bodye
Prov. 31.7 strongh excesse doeth tremble and shake:
whose promises are large: whose tongue
bewrayeth secretes: whose minde is swone
changed: whose countenaunce is transfor-
med. For where dronkennesse is the myste-
resse, there secrecie beareth no maistrie. For
commonly when the heade is full of wyne,
the tongue is set at libertie. Besides this,
wyne only doth not suffice a dronkard; ney-
ther is he content with many sorts of wome,
as Cysar, Bastard, Hypocras, and such like:
but he drowneth his senses in al varietie of
liquor, making him selfe the monster of ex-
cesse. This is the nurserie of al contencion and
strife. For as y wise man saith, much dillin-
king of wine kindleth y coales of wrath, &
is y roote of all mischief & ruine: & y sequele
therof is fornication: yea fornication, wine,
& dronkennesse, bereaueth noble minds of all
strength & courage. And therefore y Apostle
writeth: be not dronk w wine wherein is wan-
ton lust. And y wise king sayth, y wine is a
lecherous thing, & that dronkennesse is ful of
strife & dissensiō: The childrē of Rachab, & the
son of Zacharie drank no wine, nor Cysar, ne

Booke of
Jesus 31.
Osc. 4.

Prov. 20.
Ephc. 3.

Luc. 1.
Hesr. 35.

OF MANS LYFE.

Pesk.

other kinde of drinke þ inight make the drōk.

Exemples against Drunkennesse. Chap. 20.

Drunkenesse did discouer þ þuue parts
of Noe, & caused Lot to committ incest. Ge. 9. & 19.

Drunkenesse slew Ammon king Davids
son, & murdered Holofernes chiefe captaine of

the armie. True then it is þ Salomon sayth, Iudeh. 13.

They which are giue to drinke, & to sped riot-
ously shall be speedily brought to biggery.

And the prophet Esay crieth out vpon such
men, saying: woe be vnto you which rise vp

early in the morning to drinke your selues

drunk, & to tipple vntill night, þ you become

hote & boylng w wine: having also in your

bankets divers & sundry instruments, & plē-

of wyne: woe be vnto you which be migh-

tie, & able to drinke stoutly in scais: & are ex-

pert to set vp drunkenesse: vbiolde your ioy

& felicitie isto kil calves and lat he catchers to

eate of divers sorts of flesh, & to drinke wine:

let vs eat & drinke say you, for we shal dye to

morow. And þ voice of þ lord (saith he) is re-

veled in mine ears, þ this iniquitie shall not

be purged fro you vntill death: woe be vnto þ

crown of pride, ene to þ dronke people of E-
phraim. The priest & the prophet knowe not

what they do for drunkennes: they are al swa-
lked vp w wine, they know not þem þ lo-
keth on

on them, they stumble and are become ignorant in their iudgements,

Of Leacherye.

Chap. 21.

Apoc. 21.

Ok. 7.

2. Cor. 6.

Golutonye the mother of vncleanenesse, bringeth forth a more vncleane daughter: for it is very agreeable to reason, that he which is already vncleane, should become as yet more disparged with vncleannessse. For all those which commit fornication, are lyke unto the bakers ouen made hote with fyre. The Princes and rulers began to rage through wyne: for the belly which is daintily fed, most willingly of it selfe embraceth carnal pleasures. Extreme rage of leode lust, which doth not onelye esseminate the mynde, but also weakeneth the body: which doth not only endanger the person in this lyfe, but bringeth both body and soule in perill of damnation in the lyfe to come. For all the sinne which man doth commit, is without the body, but hee that offendeth in fornication, procureth offence against his owne body. Heate and lust are the barbengers of fornication, and therer is alwayes accompanied with vncleanenesse and vndacentnesse,

OF MANS LYFE.

Book.

centness, but sorrow and repentance do speedily overtake her: For the lippes of an harlot (sayth Salomon) are lyke unto a droping hony comb, and her throte is more neare and clearer than oyle: but the end and lafter dayes of her, are as bitter as wormewoode, and her tong is a sharpe two edged swerde.

Of the generalitie of Leaches vp. Chap. 22.

Lhe wicked daughter of Glutonye, is **Leacherye**. Our familiar enemy, not dwelling far from vs, but neare at hand, not without, but within vs. Her violence and force is in our **lob. a.** loynes, and her strength is placed in y^e middest. Shee is never driven away but when she is eschued, and she is never put to flight, but when shee is kepte at harde dyet. Two things she requireth to worke hit force and vviolence, libertie and saturitie: and she putteth hit will in practise by company, and opportunitie. She pronoketh all ages, she confoundeth every sexe, shee breaketh all order: Shee peruertereth each degree, shee doth assault man and woman, yong & olde, the wise and the simple, the high and low estates, the base and the best degrees.

¶

Of many which haue perished through
Leachery. Chap. 23.

Gen. 17.

Gen. 19.
& 34.

Gen. 38.

Num. 25.

Iudicū. 19.
& 20.

Reg. 2. & 4.

2. Reg. 11.
Dan. 13.

Gen. 35. &c.

49.

Iud. 16.

2. Reg. 11.

Booke of

Jelus. 9.

Iudens. 19.

Who is able to set forth and sufficiently
to declare y^e multitude which haue pe-
rihed through this wicked sinne? For lea-
chery ouerthrew Pentapolis, and the coun-
try neare adioyning. Leacherye destroyed
the Sodomites, & Sichem, with all the peo-
ple therin. Through leacherye were those that
tauished Dyna murthered. Leacherye ou-
trew Her and Onam the sonnes of Iuda.
Through leacherye y^e uncleane Israelite and
Madianite perished both at once. Leacherye
caused the fornicatoyns of the tribe of Benia-
min cleane to bee rooted out. Leacherye de-
stroyed y^e uncurerent sonnes of Hely y^e priest,
and killed those whiche defoured Amon at
the banquet. Leacherye was the death of Vri-
as, and brought y^e two elders whiche falsely
accused Susanna to an ignominious & most
shamefull end. To conclude this leude laste
did curse Ruben, seduced strong Sampson,
and assotted wisc Salomō. It is therfore true
whiche wee reade: that many haue perished
through bewtilie. For wine and women doe
cause wise men to dote & play y^e Apostates, &
putte ihē of understanding to reprofe. This
foule

OF MANS LYFE.

Booke.

folke desire hath destroyed many luffie Ly-
bertines: and many stout and valiant captains
haue perished by hit meanes. The way to hel
is hit house whiche leadeth men headlong to
the inward parts to death: hit weakeneth
mans strength, impayzeth his senses, morte-
neth his life, wasteth his substance & wealth.

Of the Ambitious man.

Chap. 24.

Lhe couetous man gathereth riches, and
the nigarde keepeth them together: the
Glutton delighteth in belly cheare, and the
Leacher dwelleth in his lust. He that is am-
bitious affecteth honours: and he þ is proade
doth extoll and magnify him selfe. The au-
bitious man is alwayes fearefull & circum-
spect, least by wrode or deed he should offend
in common audience: he pretendeth humilit-
tie, and maketh assemblance of greate hone-
stie: he sheweth him selfe gentle in hearing,
curteous in talking, and boutiful in doing:
he foloweth his betters with counterfet cur-
tesie: he boweth and coucheth unto eache one:
hee frequenteth the courts of þynces: he vi-
sith noble personages, making great shew
of duretie & obeylance, and alwayes appyoneth
what they doe affirme, seeking by flatterye

Ouidius.

to please their humours. Not ignorant of the Poets saying : although there be no dust vpon the garment of thy better, yet pretend a kynde of double diligence, and seeme to shake off that that is not. He is ready and diligent where he knoweth to please : but slow, and not earnest where he feareth displeasure. He seemeth to reproue things that be evil, and cunningly detesteth things that bee vniust. He speakeþ things plauisiblē to chose that g̃ue care : and applyeth him selfe to every company, reapsing thereby a fruitlesse prayse, and a colourable commendation. Often tymes hee doorth sustayne a hardē conflict with him selfe, whildest iniquitie moueth his mynde : and ambition layeth his hand, whildest ambition doth not permit that to be done, which hit mother iniquitie doeth put by; in mynde of. But yet for all this, the mother and the daughter vse couine togidher. For the mother openly maynsayneth hit purpose, and the daughter in secrete doth not resist. The mother before all men claymeth vnto hit that whiche is manifest, and of right dutifull : but the daughter affedeth that which is close and couerte. And therfore the ambitious man doth alwayes most willingly

OF MANS LIFE.

Booke:

willingly iutreat vpon soueraintie: whiche
with greedy desire hee followeth, saying: O
when shall bee rule and haue the sworde in
hand, who woulde be seuere in iudgement,
meeke in mercy: who would frame his wit
to reson: who loue nor fauour cannot with-
drawe from doing iustice: whom prayer can
not increate, nor bire corrupte: who woulde
giue credite to those that be faithfull, and
tare to those that be bumble: Who in fine
would bee louing and gentle, liberall and
curteous, stedfast, prudenter, patient, and po-
litike.

Of the excessive desyre of amb itious men. Chap. 25.

The ambitious man if possibly he do not
professe by this meanes: then bath hee re-
course vnto some skilfull mate, that can cun-
ningly playe the parte of Symon Magus,
or else he vseth the helpe of Giezi the bzb
saker. And by Symon whiche he maketh a
daungerous instrument for a diuelish pur-
pose, he purchaseth that whiche of hym selfe he
coulde not attaine: then is he liberall in gi-
ving, and full of rewardes: that with fayre
wordes he tryeth his friendes & maketh large

G. promises,

promises : and then doest hee leave no pathes
untraden to win grace or favour to obtayne
his purpose . But if by this meanes it com-
meth not to passe, hee vviolently intrudeth e-
state of honoꝝ, and impudentlyc usurpeth
the place of authuritie, and beeing supported
by the hope of friendes, and partly prickt for-
ward by the helpe of parentage , hee is so in-
flamed with the desire of honour , and so
deepely drowned with the inordinate affecti-
on to beare rule, þ neither he abhorreth to fal
into scysme, nor feareth to commit any scan-
dalous aſte. But Giezi was striken with a
leaprosie : And Symon periyshed togy-
ther with hys money : the fyre consumed
Choze and his companions : and the earth
devoured Dathan and Abiron . Let no
man therefore take vpon him honour, vn-
lesse hee bee called by GOD, as Aaron
was.

An example of an ambitious
man. Chap. 26.

¶ Ee doe finde an evident and manyfelle
¶ example of ambition in Absolon, who
when hee dyd aspire to the kingdome of
his father, made for him selfe Chariotes, and

p10.

¶ Reg. 5
Act. 8

Nu 16.

¶ Heb. 5

¶ Reg. 15

OF MANS LIFE.

Book:

prouided horsemen, and ordained men of war to goe before him: And rysing upp
early in the morning, hee stode (as the sto-
ry sayeth) neare vnto the entrye of the gate,
and he called vnto him every one þ had busi-
nesse in the Kings iudgements, and asked,
Of what Cittie arte thou? who making an-
swere sayde: I am of one of the Trybes
of Israel, and your seruaunt: your request
seemeth to me good and reasonable sayd Ab-
salon againe, howbeit there is no iudge ap-
poyned by the King to give you audience:
but who will make mee a Judge vpon
the eartthe (sayeth hee) that all those whiche
haue busynesse myghte come vnto mee,
as vnto an upright Judge? And as there
canie a certayne man to salute hym, hee
stretched forth his hande, and taking hym
therby, embrased & kyssed hym: and the lyke
hee did vnto all the people of Israel, whiche
came to iudgement, and to haue audience
of the Kyng his father: and heereby hee
withdrew the heartes of the Israelytes
from his father. And when hee wente
to Ebron, he sente out priuy scoutes amongst
the Tribes of Israel, saying thus vnto them:

as soone as you shal heare the sounde of the trumpet , say vnto the Israclites , Absolon
reigneth in Ebron . And there was a
stronge conspiracie, and their company great-
ly increased .

¶ Of the shorte and miserable life
of noble men .

Chap. 27.

But admit that the ambitious man bee
exalted aloft , and promoted to the
highest place : his charges doe increase , his
cares are multiplied : his times of abstinence
are prolonged , and his quiet nighes from
reste , are turned to watching : whereby
the bodye is distempered : nature is wea-
kened , and the vitall spirites made feeble .
And through suche distempers , the
sleepes are broken , the appetyte is loste ,
the strength decayeth , and the bodye con-
sumeth : And languishing in hime selfe
perchappes he liveth not halfe his daies , but
quickely shorteneth his miserable life , with
a more miserable ende . The saying of
the Poete in him is verifed : Thynge
that are great in them selues doe soone fall :
and greate men haue not permitted to con-
tinue

Continue long in their estates, and they be exalted, that they may come down with a greater fall.

This saying of the Prophete also by them pouerth true, I did see (sayeth hee) the wicked man highly aduanced and set aofte, yea even as high as the Cedar trees of Libanus: but I passed by, and beholde there was none that woulde know him: I sought him, and in the place of his dwelling hee coulde not bee founde. His dayes shall bee abridged and shortened: hee shall bee stryken as the vine in the fyre: floure of bys Grapre, and as the Olyne when it bryngeth forth flowers, according to the Booke of saying of the wise man. The lyfe of every potentate is but shorte. Iesus. 10.

Psal. 36.

The properties of a proude man Chap. 28.

As soone as the ambitious man bath aspried to honour, hee is straight wayes puffed vp with pride, and without all measure hee breaketh into bragges and boastes sounding to his owne prayse and credite: Hee bendeth not bys minde to doe good unto others, but gloriousslye to blase ente

G. iii.

his

hys power and prerogative : Hee pres-
suneth hys person to bee made muche
better, bycause hee hathe gotten superio-
ritie . But alas, highe degree maketh not
a good manne, nor honour, nor dignitie ma-
keth a manne better : but the honestie and
vertue wherewith hee is endued . Fur-
thermore, the ambitious man crafteth on
high, contemneth the compayne of his olde
riendes, and disdayneth the sight of his for-
mer famyliars, and turneth hys face from
his wonted acquayntaunce : hys counte-
naunce is proude, his gait is glorious,
hys mouthe is filled wyth haughtie ter-
mes, hys mynde is fixte vpon waightye
matters . Hee is impatient of subiection,
and desirous to beare rule : hee is a clogge
vnto the cleargye, a greate burthen vnto
hys subiectes, and a heauye yoke vnto hys
neyghbour . Hee can not patiently beare
any greuous thing that shall touche hym
selfe, nor delaye that whiche hee hath con-
ceiued in his minde : but he is rash, bolde,
boasting, arrogant, sone moued, and verye
impostunate.

OF MANS LIFE.

Booke.

Of the fal of Lucyfer, the
father of pryde.

Chap. 29.

O Pryde whiche no man can beate : thou
art intolerable and odious vnto all
men : and amongest all vices, thou always
arte the firsste and laste : where thou com-
mest , euery other sinne doeth folowe,
and when thou takesse thy leaue the other
are forsaken . For it is written , <sup>Booke 9.
Jesus. 12.</sup> Pryde is the beginning of all sinne , and the firsste
begotten and eldest daughter of deathe. For
this wicked daughter , Pryde , in the very
beginning of things did stirre vp the cre-
ature agaynst the creatour that formed and
made hym : the Angels against God : but
God threw hym down from the heauen , be-
cause hee dyd not continue in the truesb:
hee threwe hym downe from the state of
innocencye into sinne : from sinne into
myseries : from the brightnesse of hea-
uen, into the darke and mystic ayre . Hear-
ken what the prophet saith of this fall. How
arte thou fallen down from heauen (O Lu-
cifer) which diddest rise in y morning ? thou
which diddest wound all nations, are now

G. iiii.

fallen

Innocent III

fallen vnto the earthe: thou (I say) whiche
saydeste in thy hearte, I will ascende into
the heauen and will exalte my selfe a-
bove the starres: I will sit in the moun-
tayne of witnessesse, in the sides of the North,
and I will ascende above the heighth of the
cloudes, and will bee like vnto the mosse
biggest. Thou wast the Image of hys
lykenesse, beyng full of wisdome, and
perfeite in comelynesse: thou wast the
dearling of Gods Paradise. Every pre-
cious stonye was in thy garmente: the Zar-
domecke, the Topase, the Jasper, the Cry-
solite, the Onire, the Beryll, the Car-
buncle, the Saphyre, and the Emrode,
yea the verye Golde it selfe: to bee shoxe,
all these thinges (O Lucifer) were pre-
pared in that day that thou wast created,
for the setting forthe and trimming of thee.
Thou wast that Cherubine, whose wings
were stretched forthe: And I placed thee
vpon the holye Mountaine of G D D.
Thou diddest walke in the middest of the
stones set on fire, thou wast perfect in thy pro-
cedings from the day of thy creation vntill
sinne and iniquitie was founde in thee: but
when thou diddest transgresse, I did cast
thee

OF MANS LIFE.

Booke.

thou out of the holy mountaine. Thy harte
 was exalted & puffed vp through thy beau-
 tie and brightnesse, and nowe I haue caste
 thee downe vpon the grounde. The Cedar
 trees were not higher than thee was in para-
 dise: the syre trees did not match his heighth,
 and the Palme trees were not equall wth
 his boughes: there was no tree of Paradise
 comparable vnto his beutie, bycause God
 made him comely and goodly to beholde a-
 mongst many. And he is now become king
 of the children of pride: He is that greate
 redde Dragon whiche haue seven heades,
 whose tayle drewe after it the thirde parte
 of the Starres of the firmamente, and set
 them vpon the earth. And hee is that greate Iob. 41.
 Dragon and olde Serpente whiche was
 thrown downe, and is called the Devil or Apec. 11.
 Satan, who seduced the whole worlde, and
 is caste vpon the grounde, and his Angels
 also with him: Of whome our Saviour
 saith: I did see Satan like vnto the light-
 ning falling downe from heauen. For every
 one that exalteth him selfe, shall bee made
 lowe: and hee that humbleth hym selfe, shal
 be exalted.

Luke. 10.

¶

Of the Arrogancie of men.

Chap 30

Oþroude presumpcion, O presumptuous
pride, whiche diddest not only attempt
to make the Angell equall with God, but
hast presumed also to make men as Gods.
Yet such is the fickle fauoure of pride, that
whom she setteth vp alofte, she quickly pul-
leth downe agayne, and whome she dothe
exalt, she soone embaceth þ same Whereup-
pon our Lord sayde vnto the Prophet,
Thou sonne of man, say vnto the Prince of
Ezechie. 28 Tyrus, thus saith our Lord, because thy
hart is lift vp as though it were the harte of
a God, and for that thou baste sayde, I am
God, when thou art but man. I will bring
therefore vpon thy necke the strongest of the
Gentiles, and I will destroy thee, and thou
shalte die in the ouerthowe of them whiche
shall be slaine, and thou shalte perish a-
middles the Seas: Nabuchodonozer, by-
cause hee dyd proudly bragge vpon his
power and strengthe, and sayde: Is not
thys Babylon whiche I dyd builde for the
place of my kyngdome: in the strength of
my power, and in the glori of myne ho-
nor?

OF MANS LIFE.

Booke.

nor? And as the worde was yet in the Kings lippes, there came a voyce from Heauen, saying, Kynge Nabuchodonozer, it is spoken to thee, Thy Kingdome shall goe from thee, thou shalte be cast out from amongst men, and shalte haue thy place with the wilde and brute beastes: thou shalte eate haye as dothe the Oxe, and shalte haue seuen yeres vpon thee, vnyll thou knowest that the hyghe and myghtie dothe rule in the kingdome of menne, and glueth it to whome so euer hee will. And the verye same houre this saying was fulfilled vpon the King: for hee was castle out and dyd eate hay with the Oxe. It is then true, whiche is sayde in the Psalme, Man Psalm.48 when hee was in honour vnderstode it not, hee was compared vnto the brute beastes, and made like vnto them. Pryde ouer- Genes.19; threwe the Towre of Babylon, and confounded the tongures. Pryde slwe Golias the Giant, and hanged vp Haman. Pryde ouerthrewe Nicanor, and was the destru- Hester.7 tion of Antiochus. Pryde drowned Pharao 2. Mach.15 in the redde See, and murthered Sennachierib the King of Assyrians in the Tem- 1. Macha.6 ple of his false God. Pryde tuite off Exod.14 Holofer- 4 Reg.18 |

Judith. 13. Holofernes head, when he thought him selfe
Book of furthest from feare: and to bee worse, God
Jesus. 10. hath suppressed the scates of proude Princes
Ibidein. and rulers, and hath dyed vp the rootes of
insolent nations.

Of the abomination of pride.

Chap. 31.

Amos. 6.

Amos. 8.

Proverb. 8.

Esay. 5

How detestable a thing pride is, God
him selfe doth witnessse by the mouth of
his Prophet saying, I detest and abhorre the
pride of Iacob: And againe our Lorde hath
sworne against the pride of Iacob, I will not
vntill the end forget all their works. And
bereupon amongst al the sinnes which God
doth hate, the wise man recited for the firste
of them, proude and loftie looks. And the
Prophet sayth, the day of the Lorde of hostis
shall come vpō every proude and high min-
ded man, and upon every arrogant person,
and such shall be cast downe and made low:
It shall come upon the Cedar trees of Ly-
banus, whiche be both high and strong, and
upon all the Okes of Basan, and upon the
high mountayns and all the loftie billes,
and upon every tower and wall that is for-
tified, and the statelynesse of men shall be
shaken

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Bocke.

thaken downe, and the stoutnesse of the valiant & courageous shall be abated. There-
fore hath hell increased his power, and hath
enlarged his mouth, and shee shall devoure
all the proude and vainglorious persons.

Elay. 2.

The Lord of hostes hathe determined this,
that he might cut off the pride of the insolent.
Holy Job also saith, If pride shal moue
up into the firmament and the proude mans
heade shal touch the Cloudes, yet shal he in
the end consume away, and come to corrup-
tion as the dritt.

Elay. 3

Job. 20.

Against the arrogancie of proude men. Chap. 32.

Every vitiouse man for the most parte
loueth his like, but the proude man ha-
test him that is proude and losse. Herevþe Proverb. 13
sayth the wise man: There is always strife
and debate amongst proude men, and whe-
re pride reigneth, there commonly is disdain
and reproch. The proude man desireth glad-
ly strange things, wherunto he hath bin ac-
customed, and he accuseth wonted things
as losse. He thinketh the party to whom
he useth speeche, thereby to reape profit and
great commoditie: but if with curiositie bee
embrace

embrace any man, bee presumeth his countenance, to gaine hym great credite. He sel-
dom vseth any friendly affection, but al-
ways imperiously dothe shewe his autho-
ritie his pryde, his arrogancie, and his
disdaine, is of more force wyth hym, than
courage, or manhoode. But let hym remem-
ber the wordes of the Gospell.

Luke.22.

There arose a contention amongst our Lordes Disciples, which of them shoulde be taken for the grea-
ter, but Iesu sayd vnto them, the Princes of
nations & people do rule ouer them, & they
which haue power amongst them be called be-
neficiall or bountifull: but you be not so, for
he þ is greatest amongst you, shall be as þ
yonger, & he that hath the preheminence, shall
be as the servant. And as þ Apostle sayeth,
you shall not be as haing gouernement o-
uer the cleargie, but an example and patron
to the flocke willingly. The earth is the
Lordes, and the whole wold, and all that
dwell in it is his increase and abundance.

1. Pet. 5.

There is therbut one Lord, and one God, and
others which beare the names of Lordes
be but only servants, vnto whome domini-
on is not proper, but service, is appoynted.
And therfore sayeth the wise man, If they
have

Psal. 23.

OF MANS LIFE.

Bocke.

hane apointed thee a ruler, shew not thy selfe
proude noȝ stately, but be amongst them as Booke of
Jesug. Ro.
one of them.

An example against the deceyfe of ambitious men. Chap 33.

Lhe mother of the sonnes of Zebedie
made petition vnto our saviour Christ,
saying, Commande that these my two sons
may sitt with thee in thy Kingdome, the
one on thy right hande, and the other on thy
left: to whome Christe made this aunswere:
You knowe not what you aske, for a King-
dome is not gotten by honor, but by charge.
And therefore dothe our Lorde adde in the
same place: It is not mine office to gyue
rule and dignitie vnto you. As though he
Shoulde saye, It is mine to gyue, but not to
you, that is, to suche ambitious persons: for
althouȝ he all power and authorisie com-
meth from God, yet is not the governe-
mente of the proude allowed of the high-
est, according to the saying of the Prophete,
They raigned and boþ the sword, but they Osee. 8
had it not of me, They were rulers and I
did not kniȝe them.

४८

Of the properties of arrogant
men. Chap. 34.

Math. 23.

Leake in the synagogues, and to be firste placed in feasts: he liketh well to bee saluted in open stigt, and to haue great reverenc in publike assemblies: the title of mastership pleaseth him much, and the proper name of his person or parentage he cannot abide, but desireth to be called by the name of his dignitie, which fortune hath lent him: for he longeth not to bee honored after the common stye. And when he is placed in high degree he useth stately gate, and looketh for reverence on every side, and sometimes most cuningly he craucheth curtesie. There was a certayne King vehemently noted for Pride by a graue Philosopher, whame when the wise man sate in his stately thone of soveraintie, hee lay prostrate before him, and in most humble manner adored the King: that done, hee arose and sate downe by him: the King disliking his disloyall demeanour, because hee knew him to be a Philosopher, demanded what he meant: the Philosopher answered, thou art either God or me, if thou be a God, I ought to adore thee, but if thou bee a man,

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I may well sit by thee. But the King chec-
king the Philosopher wþþ his owne cal-
ling, made this answere: I am in very deed
a man, and therefore thou oughtest not to
worship me, but if I were a god, it besemes
thee not to sit by me.

Of superfluous Apparell.

Chap. 35.

At the beginning of the worlde after Genes. 9.
At the offence committed in Paradise, our
forfathers wore garmentes made of beastes
skinnes: Our Sanioure Christ also to auoid
the excesse of apparel, sayth unto vs, you shall
not haue two coates, but according to the
counsayle of Saint John, he that hath two
coates, let hym giue one of them to hym that
needeth. But the proude man, to set out his
glory, delighteth to haue sundrye iortes of
gorgeous apparel, and to be clothed in silks
or veluet, & to be deckt with pretious stones.
Yet what other thing is a manne decked
with gorgeous garmentes, than a paynted
sepulchre, whose outward shape is faire, but
full of corruption & uncleanness wþin. The
pretious stone and the purple, the silke and
the veluet, doe all consume in the mudder.

Math. 10.

Luke. 3

v.

Golde

Golde, silver, and pretious stones bee they
 never so sumptuous, ware soule and vncleane in myre: Dignitie and authoritie are
 euill placed in the dust: Honor and glo-
 ry hath no good seate in the ashes: why then
 doest thou set forth thy borders, the instru-
 ments of pride. Why doest thou exalt byz
 gay wealts and garments? The riche man
 that was clothed in purple and sylke, was
 buried in hel. Dyna the daughter of Iacob
 the Patriarche before she went forth to buy
 ornamentiis of forrayne women (as Iose-
 phus writereth) continued a mayde, but after
 she wente out from amongst them, Sichem
 sonne to the king of the Ammonites dyd
 violently rauishe byz. Holofernes whiche
 fate vnder the riche and pretious Canappe
 wrought with Gold, stones and purple, was
 slayne of Iudith, who left off her sackclothe,
 and put on the apparell of mitche and toy.
 Therefore sayeth the wise man, Boast ne-
 ver of thy apparell. And the Apostle forbid-
 deth women to bee bygh mynded in theyz
 gorgeous garments, and that they shoulde
 not shewe forth their frised heare, or to
 set out theyz caules with golde worke, or to
 vse any trining or brauery in their robes.

Against

Math. 23

Luke. 16

Genes. 34

Joseph. an-
tiqu. lib.
cap. 28

Iudith. 13.

Booke of
Jesus. 10.
1. Timo. 2

Pct. 3

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Book 3.

Against the vaine decking and trim-
ming of the body. Chap. 36.

Harken what the Lorde speaketh by
the mouthe of hys Prophete agaynste Esay.
superfluous decking. Forasmuche as the
Daughters of Syon, are become lofty,
and haue walked with their neckes stret-
ched forth to be seene, twinkeling theyr
eyes as they passe by, the Lorde will make
their neckes deformed, and will leaue them
no heare, and in that day the Lorde wyll
take from them the decking and ornaments
belonging vnto them : as theyr hoopes
of Golde, their chaynes, theyr o'wches,
their bracelettes, theyr scarfes, the instru-
mentes wherewith they shadde theyr heare,
theyr fyne garters, theyr small cheynes, theyr
nosegayes and sweete perfumes, theyr lit-
tle gimmellos that goe throughte theyr
eares, theyr rings, theyr pearles or pretious
stones whiche do hang at theyr forcheads,
theyr lutes of apparell, theyr shorte clokes,
theyr fyne lynnen, theyr crisping pynnes,
their looking glasse, theyr fyne cambricke,
theyr headbands and their bayles of lawne:

¶.ij.

and

and they shall hane for their sweete perfumes
a lothsome sauoure, for their fine girdles &
cowrse corde, for their curled heare, a balde
pate. Beholde this punishmente is giuen
them for their sinnes, that wherein they haue
had delight, therein they may be punished.
Giue care also vnto the Prophet Ezechiel,
whos sayeth vnto the people of Tyrus : ¶
Ezechiel.27Tyrus, diuers sortes of silkes are woonen for
thee in Egypt, to make thee bayles and co-
ueringes. Blew silke and purple are broughte
from the Iles of Elishah, and ordeyned
for thy attire. The marchantes of the I-
landes haue changed theyr combes of Iu-
rie and Ebonye with thee at thy pycce. for
the multitudre of thy workes, and for thy
vse, they haue set forth in thy fayres pretious
things to sale, as Emeraudes, Purple, Da-
maske, embrodered workes, fine flaxe, silke,
and chorall. The faytors of Dedan haue
brought to thee riche tapistrie and carpette
workes, for the garnishing of thy seates.
And thou art replenished with all thyngs,
and too muche glorifyed. But nowe thou
art consumed and eaten with the Sea, and
thy goodes in the botome thereof, and ouer-
whelmed in the waters, and thou arte come

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to nothing, and shalt never rise againe.

That more fauoure is shewed vnto a man
for his apparell sake, than for his
vertue. Chap. 37.

When a certayne Philosopher in very
meane apparell came vnto a Princes
gate, beeing long stayed therat, and not
suffered to enter in, he went backe and chan-
ged bys habite and deckt him selfe in gorge-
ous attire : afterwardes returning agayne
vnto the gate, he was at the firste permitted
to enter in : who comming in presence of
the Prince, begonne to kisse and reverence
byss garmentes, wherat the Prince not a
little maruelling, asked the cause why he
did so : to whome the Philosopher answe-
red, I doe honor hym (sayth he) that hath
done me honour, for that which vertue could
not obtaine, my garmente bathe broughte
to passe. O vanitie of all vanities, that
gorgeous garmentes shoulde be more ho-
norid than vertue, and beautie more esteem-
ed than honestie.

Of the painting of the face to deceiue
the eyes. Chap. 38.

Math. 6 Psal. 38 Prou. 30 Esay 40
Psal. 36

Through the proude and vayne desire to set out our beautie, many times the naturall face or shape is covered, and an artificiall countenance framed thereon, as though the counterfet colours of mans invention, did much excel y cunning or worke of God. But manne herein is deceyued, for sayth Christ, consider and behold the lylies of the field how they growe, they do neither labour nor spinne, and I say vnto you, that Salomon in all his glory and tryumphe, was never clothed as any one of those bee : for it is not to be thought, that a framed or fayned colour, is comparable to a naturall or true colour : for when the face is eternally paynted, the inwarde parts are therby corrupted & made noysome. All men and women are nothing else but vanitie. For what is moxe vaine, than to triunfe & stryke y heare, than to colour and paint y cheeke, & to stretch out the browes? seeing that y glorie of this life is deceitfull, and that beuty is but vaine, All fleshe is but as the grasse, & the glory thereof as the floure of the field, which dothe quickly wither and vade away, and

Hell

OF MANS LIFE.

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Shall soone deray as the pothearbes. And to
omitt the speaking any more of this mat-
ter, least I shoulde seeme malitious: what
is more vaine than to adorne the table with
fine and imbrodered clothes, with Iuoye
trenchers, with long carpettes, wþh flagours
of siluer and golde, and a number of pretie
ous and gorgeous ornamentes? or what re-
uayleth it a man to paynte his chamber, to
gilt y polles of his bedde, to prouide a faire
or sumptuous portall to enter thereth: to
make the pavement shine, to fyll hys bedde
full of feathers to couer it wþh silke, or else
to decke it wþh curtaynes or canapye? for
it is written: whē he dyeth, of al these thinges
nothing shall he receyue, ne yet his glorie
or pompe shal folowe him.

Plal. 48

Of the vncleanesse of mans hart.

Chap. 39.

Here is no man that can boaste of the
cleanenesse and puritie of his heatt: for
as muche as every one of vs, hath offended
God in many things. And if wee shall
saye, wee haue no sinne, wee deceiue
oure selues and the trueth resteth not in vs.

What manne is hee that can saye with the

Iaco. 3

1. John. 1

1. Cor. 4
Q. iiiij. Apostle,

Job.15

Job.4

Genes.6

Mich.24
Psal.13.52

Apostle: I do not knowe my selfe guiltie in
any thing, and yet for all that I am not iu-
nctified? who is he that can say thus? if there
bee any such, we may well prayse hym.
Beholde even amongst the Sainctes of
God there haue bene founde some chaun-
geable: and the very heauens are not cleane
in lys sygnes, no not his Angels, for in
them haue bathe founde wickednesse. Howe
much more then is man abominable and
unprofitable in the sighte of God, whiche
hath drunke (as it were the water of iniqui-
tie) sinne: Therefore dyd it repente
GOD that bee hadde made man, by-
cause lys malice and frowardnesse was
greate vpon the eartie, and his thoughts
were alwayes enclined vnto euill: for lys
cause beeynge inwardly moued with sorrow,
bee destroyed man whome bee hadde made
in the fyre age.

But yet for all thys, the iniquitie of
manne dyd abounde, and the charitie of
many waxed colde. Ill men wente a-
straye, and were become unprofitable,
and ther was not one that dyd good,
no not one. For the whole lyfe almost
of moxall men, is full of sinne and iniqui-
tie,

He, in so muche that scantely one can bee
founde whiche doeth not declyne on the left
bande: whiche doeth not returne to hys former
wickednesse agayne, and pyne away
in uncleane corruption: but rather to increase
their offences, they doe bragge and boaste,
when they haue done amisse, and rejoyce
in their wicked doings: they are replenished
with pride of abomination: as with ma-
lyce, semication, courtoisie, and pyde:
they be also fraught wyth envy, man slaugh-
ter, contention, deteste, malice, and ha-
stred: they may be whisperers, tale bearers,
seditious persons: hatefull to God, contu-
macious, pridefull, mynded, inventors of
mischife, obediens to their patens, wro-
ught without discretion, without order, without loue,
without keeping of leage or promise, and
without conuictyon. With such men, yea and
with wome, the world doeth abounde as
with men of lurdry, lechers, with tyrants, dis-
loyal subiectes, commissars of Symonpe,
committors of rapes, hyprocites, ambitious
persons, contumacious, cattars, pyrates, hy-
dient spoylers, excommunicates, bairns, forgers
of instruments, committors of sacrilege,
with traitors and haars, with flatters and
Rom. 1.

decrytfull menne, wþþ fowlers of debate
and subtile persons, wþþ gluttons and
dronkardes, wþþ adulterers and inces-
tuous persons, wþþ effeminate and leude
men, wþþ such as bee slowe and neg-
ligent to do good, wþþ such as bee vapit
and prodigall, furous and angrye; impa-
tient and unconstant, wþþ soothsayers
and southsayers, wþþ perfited and tur-
sed menne, wþþ presumptuous and arro-
gante, wþþ those that bee hardes of beliefe
and desperate, and to conclude, wþþ all
kynde of ambitious menne. But as the
smoke baryeth aware, even so shall they
decaye: and as the waþt doþt melt before
the fyre, even so shall fowlers before the face
of God.

Psal. 67

¶ Of the grieþfull tormentes whiche
an iugemente of cul men doe suffer at the
houre of death.

Chap. 40.

The euill men doe suffer fowre paines
at their death: The firste is the an-
guyfhe of the hodye, whiche is so greate
and so extreme, that the lyke never was,
nor is felte in shirlyfe at any time before
the

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the dissolution of the soule from the body. For it seemeth in some men through the greate Payne they do sustain in their traunce, without any motion, þ they do make away them selues: for the violence which they suffer is so strong & incomparable, bycause those naturall bonds & knots betweene þ body and the soule are broken in sunder. Wherevpon the prophete lamenting, saith thus in his Psalms: The tormentes of death haue beset me rounde about: there is not so much as one member, no not one ioynte in the whol body, which is not stretched in þ intollerable dolor & pang. The second paine is, when the body bring al together wearied & spoylid of his strengþ, þ soul doth see in a moment more freely & with much more libertie all the good and yull deeds which the man hath done in all his life time, which al are presented before the inwards eyes of the soule. And this torment is so greate, & the calling of things past to remembrance is so grievous, þ þn soule is thereto thereby very much trouayled, as is forced to declare & rebreake it; & herupon the Psal-
mист saith: The following of ymaging straunces psal. 17
of inquisite haue troubled me, for as ymaging straunces come wþ great violence and force,
and

Plal. 17
& 114.

Innocent III

and seeme to ouerthow and cast downe all things they fynde in the way : even so shall the naughtie man at his death sodainely beholde the workes whiche he hath don, be they good or evill. The thirde Payne is, when the soule beginneth to iudge iustly and doeth see all the tormentes of hel (whiche bee deuise unto him for his sinnes) approach neare, and as it were ready to fall vpon him: wherevpon the Psalmist sayeth : The dolours of hel haue compassed me aboute. The fourthe torment is, when the soule yet remayning in the body doth beholde and see wicked spirites readye to receyue it: at which instante the griefe and torment is suche, and the feare so greate, that the silly soule being in great anguish, returneth and recyleth backe agayn, so long as it may, into the body, that therby it may redeeme some parte of the tyme, in the whiche it shall be in captiuitie.

¶ Of the comming of Christ at the houre of every mans death. Chap. 41.

God god and evill me, before the soule depart out of the bodye, dor see Christ vpon the trosse. The evill and wicked man doth see hym to his confusion, that he may be asha-

ashamed and blushing, in that he is not sauued by the bloud of Christ, his offence so reuoying: and therfore in the Gospel it is sayde to wicked and evill men: They shal behold and see him whom they haue perised and wounded: Iob. 19,
Zacharie. 13 whiche is vnderstode at the comming of Christ to iudgemente: and also at his coming at the day of euery mans death. But the good man doth beholde Christ vpon the I. Ti. 6 crosse to his greate toye: as we gather by the wordes of his Apostle whiche sayeth: vntill the day of death, when Christ vpon the crosse shall appeare vnto the good and evill. And Christ biniselfe sayth of saint John the John. 21. Euangelist: I will that he remayne so vntill I come, that is to witte, I will that he remayne in his virginitie vntill I come to his death. We reade of fourre commings of Christ: two of them be vissible, and two invisible: He came vissibly in humilitie, to redeeme the world: and hee shall come vissibly in his maiestie to iudge the world. Of his invisible commings the firsste is when hee commeth into the minde of man by grace. according to the saying of our Lord in saint Johns Gospel: wee shall come unto hym John. 14 and dwelle with hym: The seconde is at

the

The second

THE MIRROR

Apocal. 2. the death of every man. And therfore saith
Saint John in his Apocalipse, come unto mee Lorde Jesus. At whose comming
that we may bee founde watchful and diligent seruantes, let vs endeuor our selues to
serue and feare him in holinesse and pure =
nesse of life, to whom with the father
and the holy ghost be all honour,
maiestie, glory, power, and

dominion for euer

and euer:

(. . .)

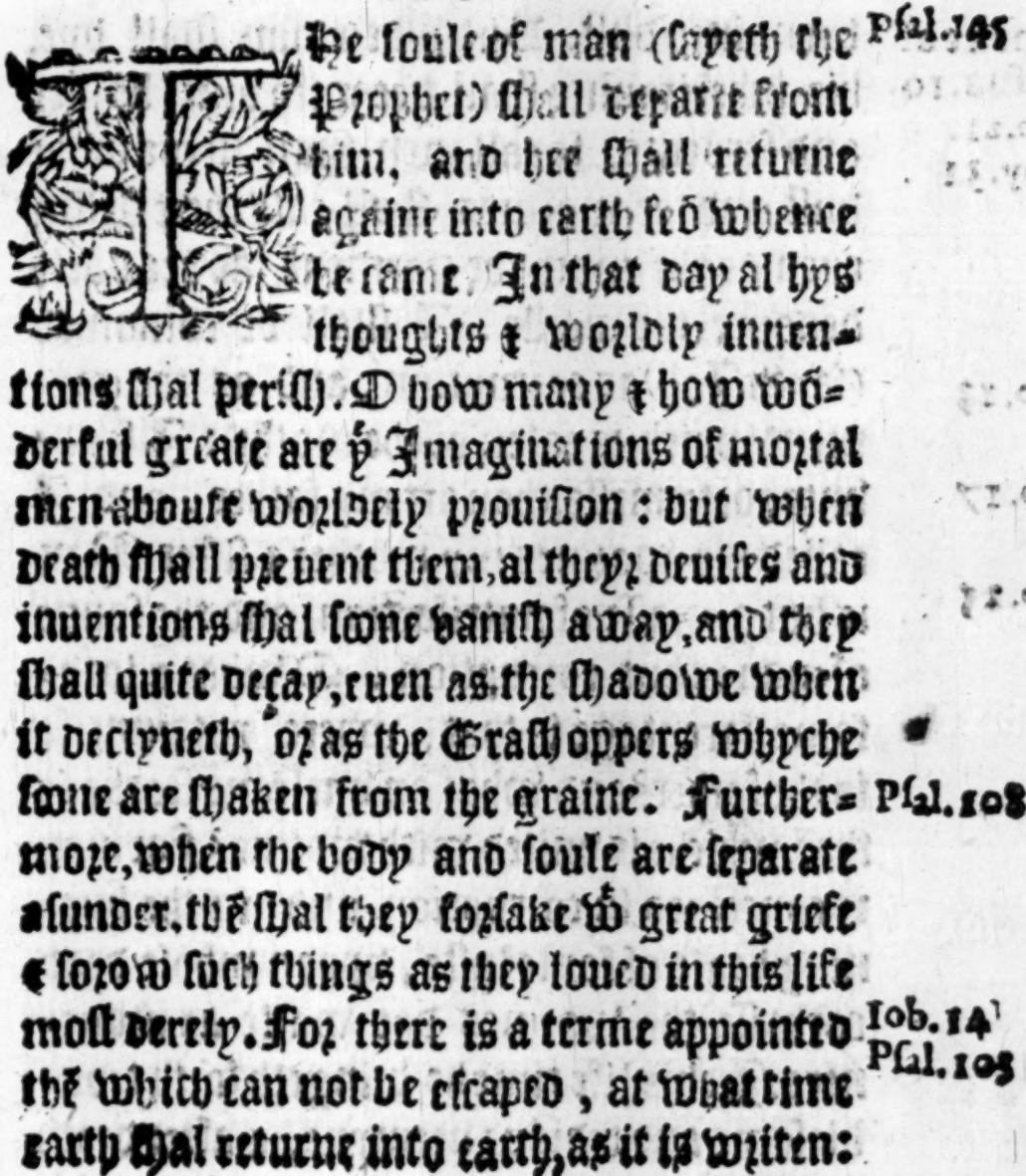


The thirde Booke of

the Mirror of mans
lyfe.

Of the purifycacion of the body when
the soule is departed.

Chap. i.

The soule of man (sayeth the prophet) shall depart from him, and hee shall returne againe into earth sed whence he came. In that day al hys thoughts & worldly inuentions shal perish. O how many & how wonderfull greate are y Imaginationes of mortal men aboue worldely prouision: but when death shall prevent them, al theyr devises and inuentions shal sone banish away, and they shal quite decay, cuen as the shadowe when it declyneth, or as the Grasshoppers whiche sone are shaken from the graine. Furthermore, when the body and soule are separate asunder, the shal they forlake w great grieve & sorrow such things as they loued in this life most dearely. For there is a terme appointed the which can not be escaped, at what time earth shall returne into earth, as it is witten:

Thou

Job. 14
Psal. 103

Gen. 3

Psal. 103

Booke of

Jesus. 10.

Job. 21.

Esay. 31

Job. 13

Job. 17

Job. 25

Gen. 14

41. de
42. 12.

Thou arte earthe, and shalt return into earthe agayne. Bycause it is agreable to the course of nature, that every mortall thing shoulde be resolved againe into the selfe same substance, whereof it was earst made: Therefore (sayth David) the spirites of men shall bee taken away from them, and they shall returne into dust. But when man shall dye, his inheritance shall bee with brute beastes and serpents, for all men shall sleepe in the dust, and the wormes shall eate their fleshe, euen as the moth the garment, as bee doeth devoure the wolle. I shall be consumed (sayth Job) as corruption, and as the garment whiche is eaten of the moshe: I sayde vnto rottennesse, thou art my father, and I called the wormes my mother & sister. Man is but a masse of putrefaction, and the sonne of man is but corruption. O what a loth-some parentage is that, where rottennesse is the father? and what an uncleane stocke is that, whiche is vnted with worms? For man is conceiued in corruption, and in the burning heate of foule luste, vpon whose dead carcasse the wormes doe waite as mourners. In his life time he bringeth forth troublesome and tedious bermynge, & after death

and

his

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Booke.

his fleshe engendreth wormes: whilste bee
liueh, his body yeldeth noysome & odious
things: and when bee dyeth bee becommeth
a lumpe of foule and vncleane corruption.
During this lyfe his only care is to nourish
and maintaine one, but when he is dead, he
shall feede & sustayne a number of wormes.
For what is more vgly and filthy to behold
than is the vyle corpsle of a dead man? And
what is more horible vnto the sight, than is
the body, whē the soule is parted? Hee whose
embracings to vs were plesaunte whilste
lyfe endured, the verye sight of hym after
death shall bee mosse noysome. What
profitte then may wee reape of our ryches?
what good shall wee fynde of our dely-
cate bankettes? or what then shall auayle
vs our dayntie dyet? They shall not dely-
uer vs from the daunger of death: they shal
not defende vs from the hungry wormes:
they shall not preserue vs from loathsonie
sauours. Wee haue seene hym despysed and
cast into graue, whiche of late late most glo-
riously in his princely thronc. The courte-
er that walked in sumptuous attyre, lyeth
nowe in the earth vnscreinly to beholde:
and hee that was fedde with delicate fare, is

I.

now

nowe to bee devoured of wormes in the
grounde.

Of the heauy remembraunce of the dam-
ned soules. Chap. 2.

Booke o:
Jesus. 7

Esay vlt.

Judeth. 16.

Booke of.

Wilde. 4

The tormentes of wicked men shall bee
the worme, and fire. And both of these
have sondry operations: for the one worketh
inwardly, & the other tormenteth outwardly.
The worme which worketh inwardly doth
alwayes eat & denour y hart: & y fyre which
tormenteth outwardly, doth alwayes burn
& consumeth y body. The worme of the (sait
the Prophet) shall never dye, and theyz fyre
shal not be quenched. Our Lord wyll send
fyre and wormes for theyz fleshe, that the
may burne and scelle the smarte for euer.
The worme of conscience shall vexe them
repentaunce shall trouble them, and per-
plexite of minde shall torment them. If
they beeing fearefull and tymorous, sha-
call to remembraunce theyz sinnes; al
theyz owne wickednesse shall bewry them
and thus they shall lyfe within their
selues: What goodnesse haue wee by
Wilde. 5 cured by our pryde? or what profit ha-
wee obtained by worldly pompe and i-

nit

OF MANS LIFE.

Booke.

little? and what can our riches nowe availe vs? All these things are gone & past, even as the shadowe, or as the shipp which passeth ouer the raging waues, whose track is never seene agayne. So wee mortall men whiche are borne into this world, doe quickly perishe and decay, and swiftly approche unto our ende. Of vertue, wee are scarcely able to shewe any signe at all; but wee are consumed in our owne malice and wickednesse. Therefore with greate vexation of mynde shall the damned soules often remeber those things, whiche with great mirth and ioylitie, they did commit in thys life: that the remembrance at all may augment theyr payne, whome the syng of lyme pponed to wickednesse.

Of the profitable repentance of the damned. Chap. 3

Why shal say unto themselves repentes: Wisdom. 5
We haue gone astray from the waye of trath, and the lighte of righteousnesse haue not shyned vpon vs. Then shall they crye Luc 23. 4. 6. 6.
vnto the mountayns, and say, O mountaynes A. 6.
taynes fall vpon vs, and vpon hilles roote vs. They shal repent to their pain, but their conversion shal not obtaine pardon. For it is

J. 13.

accorde

according vnto justice, þ those which would not repente when they myght, shal not (when they desire) obtaine mercie. God gaue them oportunitie and space to repente, and they abusid his tyme of long sufferance. And therfore sayde the riche man which was tormentid in hell: O father Abraham, I beseeche thee, that thou wouldest sende Lazarus vnto my fathers house, that he may signifie vnto them what is becomme of mee, leaste that they also fall into this place of tormentes: vnto whom after it was aunsweread, that they had the lawe and the Prophets, let them heare them: hee did immediatly replye saying: No father Abraham, they wyl not gine eare vnto them, but if anye of those that bee dead shall goe vnto them, they wyl repente. The riche man then being in hell, did repente him: But bycause he knewe that his repentaunce did nothing aauyle hym, hee desired it might bee declared vnto his bretherne, that they myght doe cruifull repentaunce in thys world. For that it doeth then profite a man of sinne to repente him, whilste as yet he may commit any sinne.

Of the manifolde and divers paynes
of Hel. Chap 4.

The paynes of Hel are many and of divers sortes, The firste Payne is the Payne of fyre. The seconde is the Payne of colde. Of these two our Lorde speaketh in the gospell, where he sayeth: there shal be weeping & wailing & gnashing of teeth, which is by reason of the colde. The thirde paine of hell is the soule sauour: and of these three: paynes y Psalmist maketh mention whiche Psal. 10 saith, fire, brimstone, and the spirite of great tempests. The fourth paine shall be wowns, which shal never cease. Whereof the prophet (saith thus) Their wowne shall not dye, and their fire shall not goe out, for it shall never be extinguished. The fifth Payne shall be the sharpe whips of the tormenters: whereupon the wise man saith thus: Judgements are Pro. 19 prepared for blasphemers, and beating hammers are made readye for the bodies of the foolish. The sixt Payne shal be sensible darknesse, both inward and outward, which Job meaneth when he sayth, The land of misery Job. ca. 10. and darknesse, where is y shadowe of death. Of the damned soule speketh also y prophet David in this sorte. And hee shall never Psal. 143

¶. King. 2.

Dan. 7.

Apocal. 5

¶. Mal. 9

see light. And in another place it is wri-
ten thus of the damned : The wycked
man shall keepe silence in darknesse. The
seventh. payne shall bee the confusion of
sinners : for then as it is written in Daniel,
The booke of mans conscience shall bee o-
pened, and all bys doyngs shall bee made
manifest. The eight payne shall bee the hor-
rible sight of diuels, which shall bee scene
throughe the sparkes rising out of y vnquench-
able fire. The ninth shal bee the fiery chaynes
wherewithall y partes of y vngodly shal be
linked. These bellishe paynes are ordyned
for the wycked and sinful persons: wherwith
shal be tormented those that folowe lewde
desires and fleschly lustes: those that are ex-
tortioners and spoylers of their neyghbours;
those that are puffed up with enuie and malice:
those that haue prouoked Gods vengeaunce
throughout multitude of their sinnes: those
that are despisers and neglecters of the truthe:
those that are impudent and wilful offen-
ders: and those that are committers of mis-
chiche and soule aduys, folowing the wanton
refres and brelawful affections of the fleshe.

¶. Cf

OF MANS LIFE.

Booke.

¶ Of the unspeakable anguish and torment
of the damned. Chap. 5.

The reprobate whilist they beholde the
blessed soules, shall be tormented with
horrible feare, weeping & lamenting for very
griefe of minde: and thus shall they say vnto
themselues: These be those whom sometimes
wee made our laughing stocks and alwayes
hadde them in derision: wee beeing without
sense, did accompte their life madnesse, &
theyz ende to become obscure and without
honour: beholde nowe they are numbered a-
mongst the children of God, and their pos-
tione is amongst þ saints. It shall be a great
punishment vnto þ wicked, to behold þ glo-
ry of þ blessed. And it may be that the blessed
soules after the ende of iudgement, shall see
the reprobate in their tormentes, according
to the place of scripture which sayeth, The
just man shall reioyce when he shall see Psal. 57
the tormentes of sinners: But the repro-
bate shal not see the blessed in theyz glorie,
as the prophet witnesseth, saying: The wic-
ked shall not see the glory of God. And such
shall be the talke of sinners in hell: for that
the hope of the bagodlye is lyke vnto saue
duste, whiche is quyte carped away wyth the

Booke of
Wisdom. 5.Ezay. 46.
Wld. 5.

3.iiiij. Windes

wynde: or lyke unto the frost of the earth
which is dispersed & scattered abzoad by the
tempest: and as the smooke which is spred a-
broad with the winde: and as the remem-
braunce of a guest of one day.

Of Hellsyre. Chap.6.

Lhe fire of Hell is neither nourished w-
wood, nor yet kindled by the helpe of a-
ny. But it is created of God, and is made
unquenchable from the beginning of the
worlde. For it is written: He shall bee
deuoured with fire whiche is not kyndled.
This helliswe fyre is supposed to bee vnder
the earth according to the place of Esay,
where he sayth: the Hell whiche is vnder the
earth is vexed and disquieted agaynst thy
comming: but every place is penall to the
reprobate, whiche alwayes & in all places ca-
ryc their paine and torment agaynst them-
selues. I will bring forth from þ middest of
thee (saith God,) by þ mouth of hys prophet,
fire whiche shall deuounce thee. The fire of
Hell shall alwayes burne and shall never
give light: it shall alwayes yelde thee an
extreame heate, and yet shall it never con-
sume that whiche it burneth: it shal alwayes
afflict

Ezech.20

Job. 20
Esay. 14

Ezech.28

afflict and never fayle. In Hell the darke-
nesse is exceeding greate, the bytternesse of
paynes passeth all measure, and the continu-
ance in miserie is without ende. Caste hym
bounde hand and fote (sayeth our Sauioure
speaking of the sinner,) into vster darkene-
nesse, where there shall bee weeping, way-
ling, and gnashing of teeth. Every parte of
the body shall sustaine for his synnes a pro-
pre torment, that the wicked may bee puni-
shed in that wherein hee hath offended. For
it is written: Man shall bee tormented in Wido. 16.
those things by the whiche he hath transgres-
sed. Wherefore he that dyd synne with his
tong, was punished in hys tong. And there-Luke. 16
fore did the proude riche man cry saying: fa-
ther Abraham have pitie vpon me, and send
Lazarus vnto mee, that he maye dyppre the
toppe of his finger in water, and cool my
tong, wherin I am tormented in thy burning flame.

Of the darkenesse of Hell.

Chap. 7.

Lhe reprobate and damned soules shall
not onely bee couered with outward
darkenesse I. v.

Esay. 26.
Esay. 60.Wooke of
the Prea-
cher. 6.

darknesse, but they shal bee also enwrapped
in inward darknesse, for so muche as they
shall be deprived both of the spirituall & cor-
porall light. For it is written: Let the wic-
ked man be taken away, that bee do not see þ
glory of God, who only shall then be for an
everlasting light. The reprobate truly shal
suffer such griefe and sorrow of mind in their
paynes, that their thoughts shal be fixt on no
other thing but only vpon the vehement an-
guish & greefe of torment, whiche they shall
feele. It is reported, that a certaine Schoeler
after his death did appearre vnto his maister,
and declared vnto him that he was a dam-
ned soule: sorþthwith his master demanded
of him, whether there were any questions or
controversies moved amongst the damned
soules in Hell: vnto whom he made answere
that there was nothing in hell, but paine and
tormente. Solomon also speaking of the
worldling, sayeth thus: In Hell whether
thou makest hast to go, is neyther worke nor
reckoning: knowledge, nor yet wisedome:
for there shall be so great forgetfulnesse in þ
reproued of God, wyth suche blindnesse of
hart, and so maruellous a confusson of rea-
son, that neuer or seldomme they shal haue a-

M

ne god thought of God, nor scarcely shall
take their breath, to confesse his holy name:
For from the dead man all acknowledging ^{Booke of} ^{Jesus. 17}
of God doth vanish away, even as from one
that is not at all. For it is written, the dead ^{Psal. 113}
shall not praise thee. O Lord, neyther shall
they whiche goe downe into Hell exalte thy
name. Hell shall not confesse thee O Lord, ^{Esay. 38}
and death shall not set forth thy praise.

Of the confusion of paynes.

Chap 8

Give me leaue (saith Job) that I maye ^{Job. 10}
bewayle a while my greef before I goe
into the land of darknesse, a lande couered
with the dimnesse of death, a land I say full
of misery and darknesse, where is the sha-
dowe of death, and where is no order but
everlastinge terror, and quaking for euer.
There shal bee an order in the quantitie of
tho: hellish paynes, bycause in what so euer ^{Luke. 6}
measure you haue measured to others in this
life, in the same measure shal it be measured
you againe, to the end they whiche haue most
grewously offendid, may be y soyer punished,
For they whiche are mighty, shall suf-
fer mighty and great tormentes. But there ^{Wisdom. 9}
shall be no order in the qualitie of thyngs, ^{Job. 10}
by-

bycause suche miserable sinners shall goe
from the extreme colde water of snowe,
vnto exceeding greate heate of burning fire,
that the suddaine mutation of those contra-
ries, may make their torment the more ve-
hemente. For I haue seene it tryed by ex-
perience, that if any colde thing be presently
added to the place whiche is burne, it shall
cause the party forthwith to sustayn a more
ardent and greevous payne,

Of the continuance of the paynes in
Hel. Chap.9.

Lhe wicked (saith þ Prophet) are thruste
into Hell like sheepe, and deathe shall
devoure them. This is spoken after the simi-
litude of brute beastes, whiche do not pull
the grasse vp by the rootes, but feede onely
vpon the topes thereof, that the grasse may
growe againe for their pasture. Euen so
the vngodly, beeing as it were foode vnto
death shall alwayes reviue againe to death,
that they may be euer dying. Like as þ Po-
et sayth of Titius, whiche alwayes consu-
meth in Hell, and yet reviuereth againe, so
that still in suche sorte he is languishing, that
he may euer perish. Then shal death be im-
mortall,

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mortall, and the deade shal live, whiche are
deade to life: they shall seeke after death and
shall never finde it, bycause they had life, and
lewdeley they lost it. Harken vnto Sainct
John who sayth, in those dayes men shall
seeke for deathe, and shall not fynde it, they
shall desire to die, and deathe shall flee from
them. O deathe howe sweete and pleasaunte
shuldest thou be to them, vnto whom thou
hast bene bitter? they shall mosle desire thee
which did most abhore thee.

Apocal. 9:1

Of the everlasting paynes of the damned soules. Chap. 10.

Let no manne flatter him selfe and saye, **psal. 102**
that God will not alwayes be angry,
and that hee will not be offended with sin-
ners for euer, but that bys mercies are aboue
all his workes: bycause that God when hee
is offended with sinners, will not forget to
hauie mercie vpon them: neyther doth he hate **psal. 144** Wild. 11.
any thing that he hath made. Let no man
I say, reason in this sort, making that an ar-
gument of his error, which our Lorde sayth
by the mouth of his Prophete: They shal bee
gathered togither euен as a bundel, into the
lake, and there shal they be shut in prison, &
after

after many dayes they shal bee visited: for man
did sinne but for a time, and therfore God
will not punish him for euer. O vaine hope.
O false presumption of the damned soule.
Let him not be deceived through this dayne
error, that hee can bee redeemed for anye
prise, bycause that in Hell there is no re-
demptio. Sinners shal be gathered together
in y lake, & shal be shut vp in prison, that is
to say, in Hel, where they shal be tormented
without their bodies, until y day of Judge-
ment: & after many dayes, that is to say, after
they haue appered with these bodies in iudge-
ment, they shal be visited, not to their salua-
tion, but to their greater punishment: for af-
ter that daye they shal be more greeuously
tormented. And in an other place it is thus
sayde: I wyll visite their iniquities with the
rod, & their staines with stripes. God there-
fore is angry w^t his predestinate for a lyme,
bycause he doth chastise every childe that he
loneth, of whome that place is vnderstode,
where it is sayd, He will not be angry with
them for euer. But God is angry with the
reprobate for euer, bycause it is moste agree-
able to iustice, that the ungodly whiche doth
offend God for euer, shold suffer his revenge
eternaly.

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eternally. For although power to sinne doth
fayle þ sinner, yet doth he never shake off the
wicked wil to sin: for it is written, The pride
of them which hate thee O Lord, dothe al-
ways increase & a sco. The reprobate being
become desperate, & without hope of obtain-
ing pardon at Gods handes, shall not be
made humble and meeke, but the hatred and
malice of the shal so increase, that they shal
wist he wer not, by whose means they haue
such an unhappie being: They shal curse the Apocal.:
most highest, & shal blasphem the great and
mighty God, complaingning against him in
that he hath created them to sustayn punish-
ment, and doth never encline himself to take
mercy on them, or else to graunt them par-
don. Hearc what S. John sayth: There did
a greate hayle (saith hee) fall downe from Apocal.:
Heauen vpon menne, and they did blas-
phem God for the stroke of thys hayle,
bycause it was maruellous soze. The
damned Soule therefore, althoughe hee
haue loste the power and force of syn-
ning, yet alwayes shal hee haue the
affection of wickednesse, and the stong of
malice still remayning in hym: and that
which

Ps. 73

Innocent III

which was sinne to him in this world, shal be his punishmente and tormente in Hell: And perhappes it may bee reputed there also as synne, but not the deserte of sinne. And therefore shall the wicked man through the guilte of conscience procured by synne, feele alwayes besides his payne, an inward greefe and torment against hym selfe. For that whiche in his life time hee did not wipe away by repentance, God doeth not forgive it afterwardes by pardon or indulgence. It then appertayneth unto the greate justice of hym that iudgeth, that they never wante the payne of hell, who in their life were never withoute synne. Clearly they woulde (if they coulde) haue liued for euer, that they might haue sinned without ende or ceasing. For he that forsaketh not sinne in thys life, seemeth alwayes desirous for sinnes sake to liue.

**Testimonies of the eternal punishments
and tormentes of hell.**

Chap. i r.

Ezay.33 **W**hich of you (sayth the Prophet) is able to dwell wyth perpetuall devouiring and

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Bookes

and everlasting fire ? of which of you will
soiourne wth heates whiche never shall cease? They shall be (sayth he) smoke in my furie, Esay. 65
and as a burning fire all the day long, wth by-
the shall not be put out in the nighte, but the
smoke therof shall rise and encrease for-
ever. I will give you to bee a perpetuall re-
proche (sayth our Lorde by Hieremie his Proph^t Hier. 23
phet:) and an everlasting ignomie whiche
shall never be blotted out through obtiusion.
And they whiche haue slept vpon the dust of
the earth, shal watch (sayth Daniel,) some so Daniel
obtayn life everlasting, oþers some to become
a reproche, that they may alwayes see it. And
the wise man saith, that after the wicked and
ungodly man is departed out of thys life, Prou. 11
there shalbe no more hope of him: but his per- Prou. 6
dition shal fal vpon him out of hande, and he
shall be suddenly torn in pieces, and neuer
shal finde any medicin or remedie therof a-
gayne. If any shal ador^e þ^r beast and his A pocal. 14
image, he shall (sayth S. John) dylike of the
vine of Gods wrath, and shall be tormented
with fire and brimstone: and the smoke of his
tormentes shal rise and encrease for euer:
neþer shall bee rest day nor night, whiche
shall worship the beast and his Image: The Matth. 25

K.

truth

THE MIRROR

truth it selfe shall confirme this saying, whē
be shall come to iudgement, and reproue the
reprobate in these wordes: Goe you accursed
into everlasting fire, whiche is prepared for
the Devil and his angels . If therefore ac-
cording to Gods iudgement all credit doth
consist in the persons of two or three, howe
much more then shall that appere evident
and cleere which is witnessed by the mouth
of so many concerning this truth proponed.

to Ben. Of the day of iudgement.

Chap. 12.

say 13.

Behold therefore (sayth the Prophet) the
day of our Lord shall come cruelly,
full of wrath, ful of anger and fury, to bring
the earth into a desert, and to destroy the sin-
ners thereof. Bycause the Staues of Hea-
ven and the brightness of them, shall not
appeare or be seene, and the Sunne shall be
darkned in his rising, and the Moone shall
not give forth his light . And I will visite
the wickednesse of all the world, and the in-
iquitie of the vngodly . I will also cause
the pride of the unfaithful to cease, and wil
plucke downe the arrogancy of the mighty .
For al power shall be dissolved, and the hart
of every man shall consume & wast away.

To

OF MANS LYFE.

Booke.

Torments and greces shall possesse them, they shall mourne as women do in childe-bed, every one of them shall bee astonyed at his neigboure, and their countenances shall be defaced with fire. That day shall be a day of anger, a day of tribulation and anguise, a day of calamite and miserie, a daye of darknesse and obscuritie: yea it shall bee the day of trumpets and of noyse, because oure Lord wil with hast make an end of al those that do inhabite the earth. And that day shal suddenly come vpon all such as dwel vpon the face of the earth, even as a snare. For as lightning cometh out of y^e East, & goeth into the West, even so shall the coming of y^e sonne of man be: And as y^e These cometh unlooked for, even so shal y^e son of man come in y^e night, and when they shal say amongst them selues peace & securitie, then shal a sudaine death come vpon them, as dothe the payne of a woman with childe, and they shal not escape.

Of the tribulation that shal goe before the day of iudgement. Chap. 13.

There shall great tribulation goe before y^e day of Judgement, such as never was fro. Mat. 24.

Eccl. ii.

the be-

Luke. 23

beginning of the wold vnto this time , ney-
ther shall be . And vntesse those dayes were
shortned, there shoulde be none saued . For
nation shall rise against nation, and king-
dome against kingdome, & there shalbe great
earth quakes every where, there shalbe pesti-
lence, hunger, terror, and diuers signes shall
appere in the heauens: as in the Sunne , the
Moone and the Starres, ther shalbe oppres-
sions of people vpon the earth, and through
þ noise of the raging seas & clouds, and tho-
rough þ expectation of such horrible thinges
as shall come vpon the wold, men for feare
shall wither away . Ther shall arise vp false
Prophets, and they shall giue great signes &
wonders, so that the very elect of God(if it
were possible) should be brought into error .

Math. 24

2. Thess. 2

2. Thess. 2.

Sibidem.

Zay. 11.

Mal. 4.

Then shall the man of sinne þ sonne of per-
dition be revealed, whiche setteth him selfe a-
gainst God, & extolleth himselfe aboue that
whiche is called or worshipped as God, inso-
much þ he shal sit in the temple of God , she-
wing him selfe as though hee were God,
whome our Lord Jesus shall destroy with
þ breath of his mouth. But before the great
and horriblie day in the which our Lord shal
come, Ely the Prophet shal be sente, and he
shall

OF MANS LYFE.

Booke.

Whal couert the harts of the fathers towards their children, and the harts of the childre towards their parents: with whom also Enoch shall come, and they shall prophecy a thousand two hundred & threescore dayes, cloathed with sackcloth: & when they shal finishe their testimonies, y^e beast which shall rise up Apocal. 1^r from y^e botomlesse pit, shall war against the & shall overcome and destroy them, and their bodies shal lie in the streetes of the great ci^etie, which is spiritually called Sodome, or Egypt, wher our Lord was crucifyed. And after three dayes and a halfe, the spirite of lyfe shall enter into them agayne.

Of the signes going before the latter day. Chap. 14.

Immediately after the tribulation of the Math. 14 dayes which we haue mentioned, the Sunne shall bee darkned, and the moone, shal not giue hir light: the Starres shall fall from the heauen, and the powers of the heauens shal moue, and then shal the signe of the sonne of man appeare in the heauen. Then shall all the tribes of the earthe bewraye them selues. The Kings and Princes of the earthe (saith Saint John) the tribunes and riche men, the mighty and the

Ex. 111.

Strong

THE MIRROR

Math. 24.

x. Thes. 4.

John. 5
Rom. 2.

Apocal. 20

Luke. 21.

Strong: to be shoxt, every man be he bonde of
fire, shal seke to hide themselves in densnes,
amongst the mountaynes, or rockes, and
they shal say vnto the mountaynes fall vpon vs,
and hide vs from the face of hym
which sitteth vpon the throne, and from the
wrath of the Lambe, bycause the day of hys
wrath is come. And who shall be able to
endure it? He shal send his Angels with a
trumpet or loude boyce, and they shall call
together his elect, and gather them from the
fourre winds, and uppermost parts of y hea-
vens, even vnto the ends of the earthe. Then
shall our Lord him selfe (saith the Apostle) at
the boyce of an Archangel, and at the sound
of the trumpet of God, come from his hea-
uenly throne, and al they which be in theyz
graues, shal heare the boyce of the sonne of
God, & the good shall proceede to the resur-
rection of life, but the euil to the resurrection
of iudgement & damnation. Death & Hell
shall surrender their deade which shall be in
them, & every eye shal see, yea euē they whi-
che haue prickt against him: and al the tribes
of the earth shai mourne. Then shal they
see the sonne of man comming in a cloude
with greate power and maiestie. But oure
Lord

OF MANS LYFE.

Booke.

Lord shal come to revenge the wickednesse
of the woldc, not with his Apostles onely
but also with the senatorz of his people: wher
vpon the wise man saith thus, Her husbande
a noble man in his gates, when he shal sitt
with the senatorz of the earth &c. For they al-
so shal sit vpon the twelue seates of the tribes Math. 10.
of Israel. I did looke saith the Prophet Da-
niel, vntil the thrones were set vp, and the Capite. 7.
auncient of the dayes satte him downe: his
garmente was as white as snowe, and the
heares of his heade were as cleare and as
white as woll: his throne were the flames
of fire, and the wheeles thereof were bur-
ning fire: and from his countenaunce proce-
ded a raging stremme of fire. Thousandes of
thousandes did minister vnto him, and
tenne hundreth thousandes did assist him. Psal. 49.
Lord (saith David) will come openly, hee is
oure God and wil not keepe silence: fire
shall burne in his syght, and there shal bee a
mighty greate tempest rounde about him.
He hathe called vpon the heauen from a-
bove, and the earth below, to iudge or dis-
cerne his people. Then shall all nations Math. 25.
bee gathered togyther before hym, and hee
shall separate the one from the other,

B. iiiij.

as

as the shewpheard doth separate his shewe from
his kiddes, and he shall set the shewe on the
right bande, and the kiddes on his leste.

Of the power, wisdom, and justice
of the Judge. Chap. 15.

Luke. 21

Iob. 26.

Esay. 33.

Psal. 142.

Psal. 129.

O howe greate shall the trembling and
fear be in that day? **O** what weeping
and wayling shall then be hearde? for if the
pillers of heauen do tremble and shake for
fear at his coming, if the Angels of peace
shall then weepe bitterly, what shall sinners
doe? if the iust man shall very hardly be sa-
ued, how then shall wicked and sinful men
shew their faces? Therefore dothe the Pro-
phet David exclaime and say, Lorde enter
not into iudgement with thy servant, for in
thy syght no man shall bee iustified: and a-
gainst, If thou O god walte obserue and
marke iniquities, O Lorde who shal be able
to sustayne it? for what is he that doth not
teare a most iust, a wise, and most migh-
tie iudge? I call hym a most mighty
iudge, bycause no man can avoyde his sight:
he is a wise iudge, bycause the faultes of
men cannot be hidden from him: And bee
is a most iust iudge, bycause no man can

corrupt

OF MANS LYFE.

Booke.

corrupt him. If we looke for courage, he is most strong in force, and wise in batt. If he be quiete in iudgement, should be required, there is none that darest beare witness for mee. If I would iustify my selfe, my owne mouth will condemne mee. If I shal shew my selfe as an innocent, it shall declare mee to bee but froward and wicked, alibough I doe appere simple. Job. 5. He sayd the worde, and all things were made: He gaue commandement, and they were created: Baruch. 3. He calleth upon the starres, and they answere, wee bee heere: He maketh his Angelles spirites, and his ministers a flame of fyre. Baruch. 5. Unto whose will nothing doth resist, and unto whom no word is impossible: Psal. 103. And at whose name Rom. 9. every knee doth bowe, as well of those that bee in heauen as vpon the earth, and vnder the earth. Rom. 14. His sight no man can flye Philip. 3. (as the Prophet sayth) For if I shall (saith he) ascend vp into the heauen, thou arte there: Psal. 132. if I shal descend into hell, thou arte at hand Hebr. 4. also, Hee is the searcher of the reynes and hartes: unto his eyes all things are open. Hier. 13. Hee numbereth & calleth the droppes of rayne, and the sands of the Sea, God is the Lord of knowledge, for he hath the knowledge of Eccle. 18.

B. b.

all

all things before they come to passe. He is priuy vnto euerye thing, and a searcher ouer of secrete and hidden things. No man can be hidden from him, as the Apostle sayeth: *There is no creature inuisible in his sight: He is a iust and a stoute Judge, and a long sufferer: who neither for prayer nor for bire for loue nor hate, doth once decline from the pathe of righeteousnesse, but alwayes marching in the high way, passeth ouer no euill vnpunished, ne leaueth any good deed vncwarded.* Therefore can no man corrupt him, according to the Psalmist. *Thou O Lord rewardest euery one according to hys deserts.*

Of Gods Judgement. Chap. 16.

What is he that will not feare that kind of examination, wherein the selfe same shall bee both the accuser, the aduocate, and the judge? for he shall be the accuser, when bee shall say vnto the wicked: *I was hungry, and you did not give mee to eate: I was thirstie, and you gaue me not to drinke.* He shall play the aduocate, when he sayeth: *As long as you did it not to anye one of these little ones, so long you dyd it not to mee.*

Hebr. 4.
Psal. 7.

Boetius lib
de consol.
Philolo.

Psal. 6 x.
Jere. 18

Mat. 25.

Ibidem.

OF MANS LYFE.

Booke.

me. He shall sustayne the person of a iudge, when he dothe inferre this of that whiche he sayde before, Get you hence away from mee you accursed, into everlasting fyre. No witnessse shal be necessary in that iudgement: for that then the secretes of darkenesse shal be most manifest. For there is nothing hidden which then shall not be revealed. The booke of mens conscience shall then be opened: then shall the deade bee iudged of ^{1. Cor. 4} those things which bee written in the booke: ^{Daniel. 7} for their workes shal folowe them. O Lord ^{Apocal. 14} what greate shame or abashment shal then bee amongest sinners? What confusion shal there be, when their most detestable crymes shall be euident and manifest vnto all men. Blessed be they (sayeth the Proprete) whose sinnes are forgiuen them, and whose offences are couered: for there can be no appeale made frō that sentence. Bycause the father ^{John. 5} hath given all iudgement vnto hys sonne: who shutteth and no man openeth: who openeth and no man shutteth: for the mouth ^{Apocal. 9} of our Lord hath spoken it.

That

That nothing shall profyte the damned soules. Chap. 17.

Ezech. 7.

Apocal. 18

Gala. 6.
Exc. 18.

Math. 12

Math. 18

Luke.

Lhen shall not riches profite them, their worldely honours shall not defende them, their friendes shall not helpe them, nor their golde and siluer shall not bee able to deliuer them in the day of our Lordes fury. All the Kings of the earth shall weepe and lament, when they shall see the smoke of the fire, for feare of their tormentes. What then shall you doe in the daye of our Lordes fury? in the day of visitation and calamitie comming a farre off? vnto whose helpe wil you haue recourse? Every man shall beare his owne burthen: The soule that finneth shall dye. O straight iudgemente wherein men muste make an accompte, not of theyr deedes only, but of every idle worde whiche they haue spoken. This must they doe in the day of iudgement, on the which day the debt with the interest shall bee demaunded of them, even vnto the last farthing. Who can therefore flye away from the wrath of hym which shall come? The sonne of man shall sende his Angels, and they shall weed from his kingdome all scandalles and offences, and those also whiche haue committed wickednesse:

OF MANS LYFE.

Booke.

tednesse: and they shall also bynde bundels
of faggots to burne, and shall putte them
into the chimney of the hote burning fire,
where there shall be weeping and wayling
with gnashing of teeth: mourning and cry-
ing with terrible Payne: noyse and clamor:
feare and trembling: griefe and sorrow:
darkenesse and anguish: bitternesse and mi-
sery: penurye and torment: with griefe of
mynde, sadnessse, and forgetfulnesse, confusi-
on, wrestings, pinchings, sharpenesse and
terror, hunger, thirst, colde, and heat,
brimstone and burning fyre, which
shall endure for ever
and ever.

(. .)

FINIS.



Speculum humanum.

Made by Stephen Gosson.

O what is man: or whereof might he vaunt?
From earth and ayre, and ashēs first he came:
His tickle stite, his courage ought to daunt:
His life shēl slit, when most he trustes the same.
Then keepe in minde thy mould and fickle frame:
Thy selfe a naked Adam shalt thou synde.
A babe by byrth both borne and brought forth blynde:
A drye and withered reed that wanteth sap,
Whose rotten roote is rest cuen at a clap:
A signe, a shewe, of greene and pleasant grasse,
Whose gliding glorie sodenly doth passe.
A lame and lothsome lymping legged swighe,
That dayly doth Gods frōne and furie feeds.
A crooked cripple, boyde of all delight,
That haleth after him an haulting heele,
And from Hierusalem on stilts doth reele:
A wytch of wrath, a sop in sorow sowre,
A bruised barke with billoes all bedowse.
A filthic cloth, a stinking clod of clay,
A sacke of sinne, that shall be swallowde aye,
Of thousand helēs, except the Lord doe lende
His helping hand, and lowring browes vnbende.
The prime of youth, whose greene vnmallowde yeates
With hoyled head, doth checke the lostieskies,
And settes vp sayle, and sternelesse ship ysteares,
With winde and wawe at pleasure sure it flies:
On eucry syde then glaunce his rolling eyes:
Yet hoarie haires doe cause him downe to droowe,
And stealing steppes of age, shall make him stowwe.
Our health that doth the web of woe begin,
And pricketh forth our pampered flesh to sin,
By sicknessesoake in many maladies,
Shall turne our mirth, to mone, and howling cries.

The

The wretched haire of perfect golden wite,
The cristal eyes, the shining Angels face
That kindles coales to set the heart on fire,
When we doe thinke to runne a roial race,
Shal sodeynly be gauled with disgrace.

Our goodes, our beautie, and our braue araye,
That seeme to set our heartes on hoygh for aye:

Much like the tender floure in fragraunt feeldes,
Whose sugred sap sweete smelling sauours yeeldes:

Though we therein do dayly lay our lust,
By dint of death shall vanish vnto dust.

Why seeke we then this lingring life to saue,
A hugie heape of bale and miserie?
Why loue we longer dayes on earth to cranc,
Wher care, and care, and all calamitie,
Wherenought we finde, but bitter ioylitie?
The longer that we live, the more we fall,
The more we fall, the greater is our thrall:

The shorter life doth make the lesse account,
To lesse account the reckning soone doth mounte:

And then the reckning brought to quiet ende,
A ioyful state of better life doth lende.

Thou God therfore that rules the rolling skie,
Thou Lorde that lenes the props wheron we stay,
And turnes the spheares, and tempers all on his,
Come, come in haste, to take vs hence awaie:
Thy goodnesse shal we then engrau for aye,
And sing a song of endless thankes to thee,
That deignest so from death to set vs free:

Redeeming vs from depth of darke decay,
With fourte and twentie elders shal we say,

To him be glorie, powre, and praise alone,
That with the Lambe, doth sit in loftie thronne.

FINIS.

3 yards bridle clauth	30 ⁰
2 yards one fyer broad bowe	58 ⁰
5 yards blacke cotton	5 ⁰
Sub 49⁸	80⁰
	46⁵ ²⁰



John Bradshaw of ^{Esq} Tring in ye county of
Hertfrd summes arising from his cottage in ye
wostleefe.

14093

Innocent III